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THE
MISSIONARY HERALD.

VOL. LV.

SEPTEMBER, 1859.

No. 9.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

H I L O .

LETTER FROM MR. COAN, MAY 16, 1859.

The new Church Edifice completed.

MUCH of this letter is occupied with some account of a work, at last finished, in which the missionary and his people have long felt a deep interest. Others will sympathize with them in their joy, as they see their house of worship completed, and listen to the pleasant tones of their new bell, calling them to worship.

I am happy to say, that the new church edifice at Hilo is completed. In Boston it would have been the work of a few weeks; with us it has been the toil of years. It is a neat, substantial building, fifty by seventy-five feet, finished on the outside with pilasters and roofed with zinc, with a tower rising thirty-six feet above the ridge. The inside is finished in a neat style and well seated, with wainscot, cornice, centre pieces, gallery across one end, a neat pulpit, etc. The cost of the house and appurtenances has been nearly 13,000 dollars in cash, besides a great amount of gratuitous labor on the part of the natives.

Dedication—Paying the Debt.

The dedication took place on the 8th

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of April. As a debt rested on the church, it was previously resolved to sweep it off on that occasion, and not to consecrate to the Lord a house not paid for. Our people agreed to bring in free-will offerings for this purpose. The day proved rainy, and the rivers of Hilo were swollen and impassable. Many came, however, from Puna, and the house was more than filled. Many left for want of room. More than 800 dollars were contributed on the occasion, and meetings were continued for three days, closing on the Sabbath with the Lord's supper.

On account of the state of the roads the people in the distant parts of Hilo asked for another day. The 27th was designated. Again the floods lifted up their voice, and the rivers raged. But the waters were not as high as on the 8th, and many, determined to be present, periled their lives in wading and swimming the rivers, and in struggling through the rain and mud. The house was well filled on this occasion also, and more than 400 dollars were contributed, making the whole amount of our dedication offerings 1,239 dollars. The debt was paid, and about 370 dollars were left in the treasury. It was cheering to see the enthusiasm with which the people entered into this effort. Their offerings were pre-

sented with a promptness and a joyousness which were almost electrical.

The Bell.

This was an object of special attraction. In July, 1858, I mentioned how the funds for our bell were raised. It was ordered from New York, and is from Menelee's foundry, West Troy. It is a beautiful and excellent bell, of 1,045 lbs., and mounted in the latest and most improved style. By the very generous agency of Rev. C. S. Lyman, of New Haven, it was purchased of Fairbanks & Co., New York, and forwarded to New Bedford, to the care of H. P. Willis, Esq., who, with much kindness and promptness, shipped it on board the Coral, Capt. Simon, who brought it to Honolulu without charge. To the owners and master of the Coral, and to the other gentlemen who took such a cheerful interest in our enterprise, and who so generously assisted us in securing the bell, we tender our sincerest thanks, and the thanks of all the good people of Hilo.

Its Reception.

Our people were anxious lest the bell should not arrive in season for the dedication, which, on this account, was postponed for two weeks. A few days previous to the occasion it arrived, in a packet from Honolulu. The natives were jubilant. Multitudes rushed to the shore to see it landed, and as soon as the boat touched the beach they lashed it to spars, and bore it in triumphal procession and with shouting, to the church door. It was soon hoisted into the church tower, whence it sends out its melodious and inviting peals over the hills, the fields and the floods of Hilo. Thus the Lord has prospered us in our efforts to build a house to his name, and we only ask that he will fill this house with his glory. Without the presence and the smiles of our divine Redeemer we cannot say: "The glory of this latter house is greater than of the former."

In building, we have received gener-

ous aid from most of the foreign residents of Hilo, including numbers of Chinamen, and also from foreigners and natives in other portions of the islands. For all this assistance we feel thankful, and we shall take the liberty to express our gratitude to these benefactors in the public journals of the Islands. Several shipmasters and their ladies have also assisted, in contributing to a special fund for the pulpit; and among our distinguished patrons, we received a donation from the King and Queen and their suite, on their last visit to Hilo. Many of the natives have done nobly in this work. Some have given 300 dollars, some 200, others 100, 50, 30, 20, and 10 dollars, besides special offerings at festivals and at the dedication. Not a few have exhibited a most praiseworthy liberality in the enterprise.

Morals and Religion.

In the general state of morality and religion among our people there is nothing remarkable. For the most part, order and peace prevail; out-breaking evils are exceptions. During the shipping seasons there is a greater tendency to disorder, and a greater call for vigilance and activity on the part of all who love the truth. In some parts of the field, especially in Puna, there has been a pleasant state of feeling, and quite a waking up to religious duties in some of the villages. Several meeting-houses have been repaired and improved, and the attendance on public worship has increased. Other villages have been in a more stupid state, without any open immoralities.

Missionary Tours—Contributions.

As usual, I have been enabled to make six tours, viz: three to the North and three to the South. We have also held three large conventions, of leaders in the church and schoolmasters.

In no former year have the contributions of this people to the general interests of religion been so great as during the last. More than 1,600 dollars were given at monthly concerts; the pastor's

salary was more than paid, leaving a balance of over 200 dollars, which was passed to account of the meeting-house. In efforts for the new church, and various other objects, the same liberality has been exhibited. The whole amount of contributions, in cash, materials and labor, I estimate at 6,000 dollars. Aside from the pastor's salary and 300 dollars appropriated to the Hawaiian Missionary Society, most of these contributions have gone to aid the new church-edifice. Something has been expended on out-station churches, and something given to the poor. Our people have also paid 300 dollars for the *Hawaiian Banner*, a vernacular newspaper published at Honolulu, and about the same amount for books, etc.

The People still wasting away.

You will see, by appended statistics, that our people are diminishing. More than half the members received to this church now belong to the congregation of the dead. Every year death makes inroads upon us, and there seems to be no recuperative power to repair these wastes. At least one thousand members of this church are always absent on other islands, or at sea, and in various lands. Many at home are aged, decrepit, sick, or indolent, so that our effective force is much smaller than the figures would indicate.

The statistics given show that the whole number received to the Hilo church, from the beginning, has been, by profession 11,202, and by letter 587. Of these, 5,790 have died. Only 48 were received last year by profession. The deaths for the year were 215, and exclusions 35. The present number of members in regular standing is 4,873.

Micronesia.

We have a wide field, and ripe, opening in Micronesia. We need a hundred new laborers there at once, with means to support them. We do pray the Lord of the harvest to raise up the men, and we beseech American Christians to provide means for sustaining them in that field.

How widely the door opens every where, and how wonderful are the providences which call on the church to arise and possess all nations.

Syria Mission.—Turkey.

SUK EL GHARB.

LETTER FROM MR. BLISS, JUNE 6, 1859.

THE previous letter referred to by Mr. Bliss, was published in May. In this, he reports the result, thus far, of the attempt, by the men of the convent, to break up the Protestant school by establishing another, and then gives an interesting account of religious movements at a village near his station.

The Schools.

In my last, I mentioned that the chief of the large convent, after forbidding the children and young men to attend our school, opened one himself; because the parents demanded of him a school as good and as cheap as ours. His school seemed to prosper for a few days, but before the letter which spoke of its beginning had passed over half the distance to America, it was numbered among the things that were; and he who had a few weeks before cursed our school, concluded that the children might still go and learn of the Protestants. Soon our school numbered from thirty to forty—men and boys. Two-thirds of them were able to read their verse in the Testament, and all, we trust, could understand the word of God as we read and explained it. After prayers we have an exercise in arithmetic. This is evidently the bait which calls these persons within reach of the gospel, and when this becomes a little stale we shall try something else, if by any means we may catch some. All is bright to-day with us, but a cloud may to-morrow overshadow all appearances for good. Yet if the cloud comes, I shall expect, at least, that the two following days will be fair, revealing more and more, that the dawn of a better day is near at hand.

Movement at Aleih — Efforts to reclaim Wanderers.

I think I mentioned in my last, that four or five families in Aleih, a village near us, have declared themselves Protestants. We hope that two, or more, have a desire to know the truth. The immediate cause of their leaving the Greek church was this. The priest of the village—the successor of one of the apostles—during a dispute with a parishioner about some property, struck him with a stone and cut a hole in his head. This produced a sensation, at least in the cranium of the wounded man; and the sensation caused a little perception which we hope may result in thought and reflection. The Bishop first sent two or three priests to bring back the wanderers into the bosom of the church. They flattered, they argued, they threatened, but the disaffected stood firm, and asked the priests if a man could be saved who did not belong to the Greek church. The reply was, that he could. Then, said they, we will remain Protestants, for we shall have more peace and rest with them, and we shall not be obliged to listen to the prayers of a priest who robs and beats us.

Soon after this the Bishop deposed the pugnacious priest and sent another one to officiate in his place. But this second effort to restore the disaffected succeeded no better than the first; for when the new Protestants were asked to attend church, inasmuch as their wrongs had been redressed by the removal of their enemy, the wounded man replied:—“Whenever and wherever I see a priest, my head aches anew, and my wound bleeds afresh.” Then all declared: “If the Bishop, or the Patriarch himself should officiate, we will no more attend the church.” The Bishop had deposed the priest that he might restore the people, and having failed of his object he again reinstated the priest in his office.

The Sheik appealed to—Discussion.

Thus was he foiled in all his efforts,

and yet he makes another. He tries the secular power. Not the Mohammedan power, for he can have no help from that, but the power of these feudal lords. A monkish priest visited Aleih, in company with a rich man, our neighbor. We knew of their intention before they went, and sent our native teacher on before them, with a word of advice. They went to the Sheik of the village, a Druze, who fears not God but greatly regards man, and besought him, a heathen, to order the lost sheep back to the fold. He, wishing to please all men, especially the rich and the influential, sent word to our new friends that he wished no Protestants in his village, and that they must return to their church. While my neighbor and the monk were delivering the commands of the Sheik to the disaffected, our teacher called on this Governor of the village, whereupon the Sheik sent for them, that he might hear an argument between our teacher and the monk. This Druze Sheik, a man of no ordinary mind, addressed the parties something as follows: “You Christians say that the object of your religion is the salvation of man?” All said, “Yes.” “You say that your religion is taught in the Bible?” “Yes.” “Then,” said he, “you, in your debate, must talk of that which is essential to the salvation of the soul, and you must prove the doctrines from the Bible.” The debate was opened by the monk, who spoke long and loud about the observance of feasts and fasts. At the close of his speech, the teacher asked him if a man could be saved who did not observe these. He replied, “Yes, if he is a good man.” “Then,” said the Sheik, “drop that subject, for you are to speak of that which is essential to the salvation of the soul.” The monk then talked about the intercession of the saints and the Virgin Mary, transubstantiation and purgatory; and when called upon for Bible testimony, he spoke “great swelling words of vanity;” which were ended by the Sheik’s telling him that doctrines which could not be proved by *the Book*

were not a part of Christianity, and must not come into the debate. The monk now became angry, and said that the Protestant religion was not true because the works of the Protestants were very bad;—they were not benevolent, and did not seek the good of mankind. Whereupon my rich neighbor turned against him, and declared that the American missionaries alone had done more good in this land, by educating and civilizing the people, than Greeks, Catholics, Maronites and Druzes all together.

Reply of the Protestants to the Sheik.

The debate ended by the teacher's stating what we believe and teach. In the mean time, our new friends sent an answer to the Sheik in regard to their return to the church, which was something as follows: "You are our lord and master, we are all your servants. We are ready to serve you to the utmost of our ability. We will fulfill all your commands, for we are your children. Aleih is your village, but *other villages are not yours*. To-morrow morning, if you wish, we will leave our lands and our houses, and dwell in other villages, but we will not return to the Greek church." The Sheik replied: "My children, it makes no difference to me whether you are Protestants or Greeks. Peace be upon you." And they have been at peace, so far as I know, from that day to this.

We have held meetings in Aleih once a week, with a few exceptions. There are usually present from ten to fifteen persons. Poor, ignorant people! a child five years old in a New England Sabbath school, has far more knowledge of the plan of salvation than they. They need "line upon line, line upon line, here a little and there a little." But with the Spirit's teaching, they will become kings and priests unto God.

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*SIDON.*

LETTER FROM MR. EDDY, JUNE 8, 1859.

*Visit to Cana and Alma.*

MR. EDDY rightly supposes that those who

have become familiar with the names of *Cana* and *Alma* may "be interested in accompanying their missionary, in thought, to those places, and in listening to the story of the cares and the joys of the people." For such he writes, giving a sad account of trials and oppressions which Protestants have been called to meet. He says:

Let the reader imagine the missionary's house in Sidon closed, the preaching service committed for a couple of Sabbaths to a native helper, and the missionary, with his family and tent, setting off to carry out a long cherished plan, for giving an opportunity to the females of the places above mentioned to see a Christian sister from another land, and be instructed and encouraged by her.

*Difficulty of reaching Females.*

Those who know not how imperious are the Eastern customs in regard to female seclusion, know not the difficulties in the way of the enlightenment of females here. When the missionary visits a place, the men gather around him; are taught, conversed with, prayed with; while the poor women are either prevented by custom from being present, or sit apart in silence, with no opportunity to tell the difficulties that may arise in their minds, or ask an explanation of what they do not understand.

The first day's travel brought us to the banks of the ancient Leontes, six or seven miles north of Tyre, where we encamped beside the ruins of an old building. On the morrow, turning our faces directly away from Tyre, and journeying inward from the sea, for a few hours, we came to a large tomb, built of immense stones, which tradition declares to be the tomb of Hiram, king of Tyre, and which bears the marks of an antiquity equal to that thus ascribed to it. We reached Cana a little after noon, and on the broad threshing floors of the village found a convenient place for pitching our tent.

Here we remained two or three days. In the evenings the men, after returning from their labors in the field, assembled for instruction, and in the day time the

women were taught by the missionary's wife, who went from house to house reading to them from the Bible, talking and praying with them. Poor women!—ignorant, yet eager to be taught—never before had they enjoyed such an opportunity, and much did they prize it. Ten days afterwards, I visited the place again, and found that one of these women, who had opened her house and seemingly her heart at this time for religious instruction, had gone to her account. It was no small joy then, to think that she had been pointed to the sinner's Friend, for support in the hour of death.

#### *Trials and Persecutions at Cana.*

I was to speak of the cares of this people, as well as their joys. See, first, these women. They have borne their share of trial for the gospel's sake. Several of them have been beaten; twice has one of them found poison placed artfully beside her food, in such a way that she might be led to mistake it for sugar or salt. Here is a mother who, while carrying her child, was assaulted so fiercely that the child was thrown out of her arms, and falling upon its head on the pavement, received such a shock that after lingering for a few days it died. Here is another mother, pale and feeble from recent sickness. In her husband's absence, a strong man, who has been the leader in the persecution, after upbraiding her for being a Protestant, pushed her so rudely against the wall that her life was endangered, and another life was destroyed.

But the men have a bitter tale to tell, of oppression by their Governor. He recently demanded of them 300 piasters, with which to pay part of his debts to the Government. The head man of the Protestants went to remonstrate respectfully with him, and to show him the receipt, with his own seal affixed, which proved that they had discharged all their obligations. He ordered him to be severely beaten and placed in confinement. He then sent officers to bring others of the

Protestants before him, but, suspecting his intention, they all fled into the open country excepting two. These two, when brought, were thrown down upon the ground before the Governor and beaten with staves, without mercy, upon their backs and feet, he encouraging his servants to deal harder blows with commands and threats. Thus beaten till their backs were livid and swollen, they were wounded also by being kicked and stepped on by those who beat them, to make them lie still. When hardly left alive, chains were placed upon their necks and feet, their hands were placed in wooden stocks, and they were cast into prison, where they spent the night in confinement, in company with companions previously beaten. In the morning they were brought before the Governor again, and two of them were again beaten; when they were dismissed with a threat, that if they left the village he would pull down their houses.

#### *Appeal to the Pasha—His Conduct.*

They however, despite his threats, made their way to Tyre, whence they embarked in a vessel to Beirut, to seek redress from the Pasha, and sympathy from the missionaries. When they appeared before the Pasha's court, their backs were ordered to be uncovered and their wounds exhibited; and the greatest indignation was expressed by the members of the council against him who had so barbarously treated them, in violation of the laws of the realm.

The Governor was sent for, and the indications were that he was about to be expelled from his office, when suddenly the Pasha changed his tone towards the Protestants, ordered one of them to be cast into prison on a false charge by the Governor, warmly espoused the cause of the latter, and forbade the council to proceed further against him. What charm so affected the Pasha was not seen, but it may readily be conjectured that it was golden. The Cana people, both those who had been beaten and others who

came to aid them as witnesses, remained about two months in Beirut, their farms and workshops neglected, their families in alarm at their long absence, one of their number in prison, and they seeking justice in vain. The English Consul sought to influence the Pasha in their behalf, but his interposition was peremptorily and rudely rejected. Finally, they were told that if they would dismiss their complaint against the Governor they should receive from him 500 piasters, and he should engage to treat them justly in the future. No other course seemed open to them but to accept this compromise, so disgraceful to justice, but instead of the 500 piasters promised, they obtained, with difficulty, 450; and of this they had to pay one hundred to the surgeon who attended them.

With their released companion they now returned to their homes, but their troubles did not end thus. Their teacher became intimidated by these persecutions and deserted them, so that their school and Sabbath instructions ceased; and it has not been found possible to secure another to take his place. Representations of this case have been made to the English Ambassador at Constantinople, in the hope that he will petition the Porte for justice. Little do Christians in America know what it costs to become a Christian here. Little can they realize what is the reproach of the cross. These Protestants go about among the Catholics of their village, treated as were the lepers of old by the Israelites.

#### *Alma—Admissions to the Church.*

From Cana, a long day's ride brought us to Alma. Here we remained about a week, engaged in the same blessed work as at Cana, and with even greater satisfaction with reference to the object at this time specially in view; since the women here, being more numerous and more enlightened, and some of them members of the church, were prepared to receive greater benefit from the instruction of a Christian sister.

Previous to the Sabbath, a final examination was held of those before proposed for admission to the church, and on the Lord's day, three persons—one a very old woman, another a blind young man, and the third a young woman—giving hopeful evidence of having been born again, took the vows of the Lord upon them, and united with others in commemorating the death of Christ.

#### *A Jesuit catechising the Children.*

Simultaneously with our coming to Alma, there came also a Jesuit priest, whose avowed object is to counteract the efforts of Protestant missionaries. He has just opened a school in Alma under circumstances worth mentioning. He was preaching in the Catholic church on Peter and his successors, and had made it as plain as he could, that Christ, when he left the earth, made Peter the head of the church, and after him the Popes. Turning then to the children, who occupied one side of the church, he said: "Can you tell me, children, who is now head of the church?" They answered with one voice: "Christ." "Yes," he replied, "I said he was when he was on the earth. But he is not here now. He left Peter first, and the Pope afterwards, to be the head of the church. Do not forget this, for I shall question you again soon." He then addressed some remarks to the people and returned to the children with the same question: "Who is now the Head of the church?" "Christ," was the only answer. Once more he repeated his lesson, still more plainly, charging them to remember it, and then, after a short pause, questioned them a third time—to receive again the same answer. Surprised and chagrined at these unexpected replies, he turned to the parents and asked: "Do not these children go to the Protestant school?" Being answered in the affirmative, he said: "I thought so; but this must be so no more. Take them away and I will open a school for them."

The Protestants here, also, are not

without their trials. Though poor, their Governor has compelled them to pay their taxes twice this year; the first time refusing them a receipt, and afterwards denying that he had received any thing from them.

A deputation attended the Sabbath services from a neighboring village, called *Dibbil*, a majority of whose inhabitants expressed, in a petition, a desire to become Protestants and to receive instruction. The appearance and conversation of the men were very promising. Since their return home, the Governor of the district has sent to them, threatening their utter ruin if they persevere, and thus has intimidated them to a present concealment of their opinions. The same Governor gave orders for the waylaying and killing of a native preacher on his way to *Dibbil*; but God delivered him from the hand of violence.

After an absence from home of about two weeks, we returned by the way of Tyre, where we spent the Sabbath; and in that ancient, ruined city, we found two or three Protestants, and a few others, ready to listen to the word.

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### Southern Armenian Mission.—Turkey.

#### GENERAL LETTER.

THE general letter from this mission, accompanying documents connected with the annual meeting, (which was held at Antioch, April 18—30,) contains little of special interest respecting the aspect of the mission work which has not been already noticed in the station reports, (an abstract of which was published in August,) or in letters from the different missionaries. The death of Mrs. Beebee, and the consequent return of her husband, with his motherless children, to the United States; the ill health of Mrs. Perkins and Mrs. Pratt, necessitating their return also, with Mr. Perkins; and the expectation that Dr. Pratt, whose own state of health is calling for a change, must soon leave the field also, for a visit to his native land, have served, together with the necessities of some of the stations, to constrain the mission to call for three more missionaries. The letter speaks of general prosperity and progress during the

year. "While there has been retrogression at some of the stations, there has been decided advance at most of them." "The desire for books has been stronger than in any preceding year." A new church—the eleventh in this mission field—was formed at Antioch, April 28. "On the whole," it is said, "the aspect of our work is very hopeful. We feel greatly encouraged in view of every department of it. Humanly speaking, there is every reason to expect continued enlargement in the future, like that which has been realized in the past. Truth is spreading more and more; the sphere of its influence is widening; the number of persons coming under its power is increasing; and with steady application of the proper means, in humble reliance upon God, we feel abundantly authorized to hope for large results, and we would inspire all the churches who sustain us with the same hope."

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#### ANTIOCH.

LETTER FROM MR. POWERS, MAY 25,  
1859.

MR. POWERS writes from Kessab, where he had been spending a few weeks, superintending the erection of a house for a summer residence at that important out-station. The people, he says, are much interested in the enterprise, as connected with the residence of a missionary among them—a good for which they had not dared to hope—and he writes respecting the

#### *Prospects at Kessab and Vicinity:*

I too am much interested in the encouraging aspect of our work in this field. Three of the young men composing our recent theological class are stationed in this district, two others are spending a few weeks' vacation here, and I am pleased to find that none of them have been idle. In this village, they find unwonted facilities for proclaiming the truth and an unwonted readiness to listen to it. A few Sabbaths since, some of them spent four hours before the door of the Armenian church, in reading and explaining the word of God to many listening minds, a thing which would not have been tolerated a year ago. Some of the very stiffest Armenians now frankly acknowledge that the truth is with the Protestants, and generally

among both Protestants and Armenians, there is more than usual interest in religious things.

At Baghtcheghas, where the people cheerfully consented to be without a regular helper during the winter, that B., their devoted teacher, might attend our theological class, and thus be the better prepared to feed them with the bread of knowledge, the good work has made decided progress. Brethren from here, and from Ekiz Olook, have labored among them on the Sabbath, and their labors seem not to have been in vain. Several individuals have joined the Protestants. I recently spent a Sabbath there, preaching to an attentive audience of forty persons and baptizing five children. As an indication of the Spirit's presence, I may mention the following incident. Not long since, a man who had never attended the Protestant service, but whose wife is a professor of religion, was observed to be in a depressed and musing state of mind. On a Saturday night circumstances made him the bed-fellow of a Protestant brother, who observed that he arose in the night and offered prayer, then sat for a while in a musing posture and prayed again. In the morning the Protestant said to him: "I perceive something is the matter with you; you are unhappy; come, go with me to the Protestant service; our teacher is going to be with us again to-day, perhaps he will say something to comfort you." "That is just what I am thinking of," said the other. And he went, embraced the teacher most cordially, and listened with lively interest to his words of instruction and exhortation.

#### *Introducing the Gospel to new Places.*

Our brethren have recently introduced the gospel to two hamlets near by, where its admission has hitherto been refused. A few Sabbaths ago one of our helpers started for Deuz-Agatch, with many musings in his mind as to whether he should be refused or received.

Stopping to read and converse with the first man he met, he soon received an invitation from several persons, who had met in another place, to join them. He did so, others came in, and an audience of some twenty-five persons was formed, with whom the helper spent the day in devotional exercises and in expounding the word of God. Much interest was expressed in this visit, and he was urgently invited to come again. He continues to go on the Sabbath, and several individuals have declared for the truth, and are now suffering persecution from their friends.

At Tchenarjik a still more interesting work has commenced. On the third Sabbath that our helper T. B. went there, the priest of this village, taking two of his *learned men*, followed him, for the purpose of counteracting his influence and, if possible, putting him to silence. T. B. had just finished his regular morning service when the priest and his learned men arrived. A long and warm discussion ensued. At noon, our brethren here having learned what was going on at Tchenarjik, two of their number lost no time in reaching that hamlet, to support their comrade. The result was, that after a long discussion, the priest and his *learned men*, in anger and confusion, rose and left the village, saying: "Tchenarjik too has gone, and there is no help for it." Our brethren were thus left in possession of the field, and gathering the people together once more, worshiped God in all quietness, having none to molest or make them afraid. Our brethren continue to visit that hamlet also every Sabbath, and preach the gospel to some thirty hearers, who express much interest in the truth. In both these hamlets there are about twenty houses. Thus the gospel is regularly preached at five places instead of three out of Kessab, in this immediate neighborhood, to audiences of from ten to sixty-five persons. These places, together with Kessab, where our average congregation numbers over three hun-

dred, afford an inviting field for labor. It is pleasant going from village to village and receiving the hearty welcome of these poor, uncultivated people, just emerging from darkness to light. May the Spirit of God be shed down abundantly upon all the people in this field.

The Protestants at Kessab, Mr. Powers states, have commenced building a church. After long and fruitless efforts to purchase a house (needed for enlargement) adjoining their old place of worship, they had bought a building spot in an open place near his house, which he regards as a much better location, and had just commenced building when he wrote.

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### Northern Armenian Mission.—Turkey.

#### ANNUAL MEETING.

THE annual meeting of this mission, owing to the fire at Tocat, the appointed place for the meeting, was again held at Constantinople, commencing June 6, and closing June 24. Delegates were present from most of the stations, and also from the Southern Armenian and the Assyria missions. Much business was attended to. The Secretary says: "We had a long and fatiguing meeting, but the religious exercises, as last year, were of a most delightful character."

The premises at Tocat having been destroyed, the mission decided that it would be inexpedient again to open a theological school for the interior at that place, and recommended that it be opened at Kharpoot, appointing Mr. Allen the principal of the school, and designating Mr. Barnum also to that place, to aid in the charge of the station and in the organization and care of the school. Other changes and arrangements respecting the location of missionaries were made as follows: Mr. Merriam was designated to Philippopolis, with the understanding that Mr. Clark, expected from the United States, will be associated with him there, and that Mr. Byington will remove from Adrianople to Eski-Saghra, thus occupying three stations in the Bulgarian portion of the field. Mr. Winchester was recommended to remove as soon as practicable to Erzroom, again to occupy that place, and Mr. Pettibone is to be associated with him there until the arrival of another mission family from America. Mr. Trowbridge is "to remain another year in connection with the Constantinople station, to take charge of the Turkish class at Bebek

and assist in the Armeno-Turkish department in connection with the press, and in the general work of the station." Dr. West is to remain at Sivas the present year.

The Prudential Committee is "earnestly requested" to send out missionaries to reinforce this mission during the year as follows: One for Erzroom, one for Sivas, and one for Van, in the Armenian field; one for Philippopolis, one for Eski-Saghra, two for Selimnia, two for Uscup, and one for Adrianople, in the Bulgarian field; and one for the Turkish department.

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#### GENERAL LETTER.

##### *Aspect of the Work.*

IN a letter accompanying the minutes of the meeting grateful reference is made to the fact that no one of the missionaries had been removed by death during the year, though parents had been called to surrender beloved children, and Messrs. Clark, Plumer and Hutchinson, with their wives, had been constrained, by the failure of health, to return to the United States. In regard to the general aspect of the mission work it is said:

The reports of the several stations were of a highly interesting and encouraging character. The work of God is growing wider and deeper in this land. We are persuaded that the mission never had so vivid an impression of the extent of this work as at the present moment, and never did we seem more deeply to feel the weight of responsibility resting upon us.

The whole number of enrolled Protestants in the country is not very large, amounting, probably, to not more than six thousand souls within the boundaries of the Northern and Southern Armenian missions; but this is no criterion by which to judge of the extent to which the work of reform has gone in the minds of the people. Few can now be found ready to advocate the errors and superstitions of the Armenian church, unless it be some members of the corrupt and self-interested priesthood. It seems to be tacitly conceded by nearly all, that the Protestants have the Bible on their side, although men of worldly minds find prudential considerations

enough to satisfy them that they ought not to separate themselves from their national church. A spiritual work, however, is going on, which we are persuaded is destined, by God's power, to carry all before it. Never, in any country, was there more need of the plain and faithful preaching of the gospel; never was there a wider door open; and never could it more truly be said—a crisis has come, calling for wise, bold, persevering and energetic labors, without which the opportunity will be lost forever. That God is ready to hear prayer and bless the preaching of his word in this land, is evident from special manifestations of the presence of his Spirit, which have been visible at several of our stations.

#### *Turkish and Bulgarian Departments.*

The Turkish department of the mission is growing in importance every year. We invite special attention to the fact, that in several of the reports from interior stations mention is made of a spirit of inquiry among Mohammedans. The Scriptures are bought by them and read, and discussions are had with the missionaries and native brethren. True, the cases of reading the Scriptures and of inquiry, which have come to our knowledge, are few, and, in general, we cannot say that they arise from a conviction of personal sin or solicitude about personal salvation; yet who that knows what the Turks have been can doubt that a divine influence is abroad in the minds of these people, and that what we now see and hear is the beginning of a great spiritual work which, if we are not neglectful of the trust committed to us, is soon to be carried on very extensively among them. That there are already some cases of true spiritual inquiry, and some of genuine conversion to God, there is no room for doubt.

Our native Turkish preacher in Constantinople has constant encouragement in his labors. Calls from Mohammedans at his house, for religious conversation,

are incessant, and he has had frequent opportunities, even in the court of one of the most public mosques in the city, to make known to this class of the population "the unsearchable riches of Christ."

Our mission to the Bulgarians is beginning to develop itself, and we cannot doubt that the preaching of Christ and him crucified must prove successful with a people among whom at least fifteen thousand copies of the New Testament, in the spoken language, have been distributed, chiefly by sale, within a few years past, while the demand is still as great as ever.

#### *Wants of the Mission.*

Having referred to the condition of the Board's Treasury, and expressed deep sympathy for the officers in view of embarrassments and perplexities arising from the want of means, the brethren say:

In making out our estimates for the next year, we had constantly before us the perplexities you are in. Never before did we spend so much time on this subject, or go into so particular an examination of every item, that we might, if possible, save you any extra labor and embarrassment on our account. Still, the amount we need is large, but what can we do? The Lord is working all around us, and by his providence is inviting us to enter and possess the land. But, in order to this, we need the prayers, the sympathy, and the substantial aid of the beloved churches in America. May He whose is the work, put within the hearts of his people such a love for their Redeemer and his kingdom on the earth, as shall lead them cheerfully to consecrate their all to him.

We feel bound to add, that our estimates this year have been made with so much care, and reduced to so low a scale, that any retrenchment upon them in Boston can hardly be otherwise than highly disastrous to the missionary work here.

We request you to send to us this year eleven new missionaries, for the

different departments of our mission. All these men, and more, are needed; and we sincerely hope that God may give you both the men and the means, that you may fully respond to this call. In the Bulgarian field there are several other central places, such as Sophia, Monastir, &c., for which missionaries are needed immediately; but we know that to ask for them now would only increase your embarrassments, and we therefore refrain.

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STATION REPORTS.

Constantinople.

Reference is made in the report of this station to deeply afflictive providences, in the removal of Miss Riggs and Miss Hamlin by death, and to abundant grace manifested in the bestowment of spiritual blessings upon different mission families and the conversion of many of the children. Various other changes are mentioned, and details of the labors which devolve upon the several missionaries, which cannot be given here. The day school at Yeni Kapoo is spoken of as on a better foundation than ever before; "the feeling having taken hold of the minds of the native brethren that the school is *theirs* and not ours." Some Mussulmans, it is stated, are almost always present at the Turkish preaching on the Sabbath, and the Turkish department of labor is said to be "rich in incidents of the most significant and encouraging character." In closing the report of the station proper, the following remarks are made.

From the brief review of the labors of the missionaries in this city, it will be seen that almost none of them are devoting themselves exclusively, or principally, to the city. Their labors have had reference to a far more extended sphere. It should be borne in mind that their position is different from that of any other missionaries in the country. Here are the seminary, the boarding school, the press, translations, and the general book distribution, all having reference to the whole field. Messrs. Hamlin and Clark have done nothing for Balat and Bebek, in comparison with what they have done for Cesarea and Arabkir. The minutes Mr.

Goodell has devoted to the spiritual benefit of Hass-keuy and Yeni-kapoo, will not at all compare with the hours he has spent to promote the highest good of Antioch and Aintab. Mr. Riggs has been giving most of his time and strength to the millions of Bulgaria. Mr. Schaufler labors in transferring the Armeno-Turkish Bible into Turkish character, having regard to all the Mussulmans of Turkdom. Mr. Dwight has devoted no small share of his time, and Mr. Bliss almost the whole of his, to promote the mental and spiritual improvement of the Armenians, not only of this city but throughout the country. Miss West, too, is teaching as much for Baghchejuk, Nicomedia, and Marsovan, as she is for Constantinople.

It is not in the power of any man, or body of men, adequately to appreciate the effect of these labors,—the civilizing, enlightening, refining, elevating, purifying influence they are exerting upon the intellectual and moral, temporal and spiritual condition of Armenians, Catholics, Greeks and Turks, and indeed upon all the nationalities in this land. It is like the stealing of light on darkness—the light will shine more and more, unto the perfect day. It is like the fermenting, hidden leaven, which is to pervade and assimilate this entire, heterogeneous mass of humanity. It is like a grain of mustard seed which, in an unobtrusive manner, will grow until it becomes a tree, filling the country with its fragrance and fruits.

Out-stations.

At Rodosto, "the Protestant school, taught by a female, has been very successful during the year, averaging about twenty-five scholars, many of whom were Armenians, and some from families that have formerly violently opposed the Protestants. Five or six interesting Armenian young men were added to the Protestant ranks, in the place of four Protestants who, like Demas, forsook Christ for the world. The native preacher has had access to some of the first Armenian families, where he was cordially received and has had opportunities of making known the gospel of

Christ. There is a much more kindly feeling towards the Protestants than formerly, and this appears to be spreading among the Armenians."

"The *Broosa* church, which has always been characterized for its harmony, unity, and confidence in and attachment to the pastor, has been visited with a refreshing from the Lord," some account of which may be seen in the *Herald* for July last. The exact number of hopeful converts is not known. The report states, it is "probably half the number of enrolled Protestants at *Broosa* who were not members of the church—mostly young men, and we trust the work has but just begun."

Baron *Mugurdich* has been laboring at *Biljick*, "with zeal, fidelity, and a good degree of success." There has also been a native preacher at *Yeni Shehir*, "where, and in the surrounding region, the work is opening in a most promising manner."

Bebek Seminary.

The report of this institution is of a character so interesting and important, that somewhat extended extracts from it will be given.

The efforts of the students during the year, have been characterized by great earnestness and zeal, and their progress in the various departments of study pursued has been highly satisfactory and encouraging. A well-defined and systematic course of instruction has contributed wonderfully to secure a steady and continuous growth of excellent material for future use. It has contributed to a steadiness and fixedness of purpose in the minds of the pupils. They have not been diverted from the object they had in view when they entered, but on the contrary, have steadily and perseveringly gone forward, some even in the midst of great difficulties, with noble purpose and earnest resolve to become blessings to their people. And especially, during the past year, have we been gratified to observe an increased earnestness of purpose and effort among the pupils, to become qualified for the work of Christ. In spirit, in conversation, and in conduct, they have shown that they had no other work in view but God's work, and there has been mani-

festated a most earnest longing to enter upon this work as soon as possible.

Respecting the work of grace with which, as previously reported, the seminary has been visited, the following language is used :

We are truly thankful in being able to say, that the past year has been one of rich spiritual blessing. God has been with us in great power, and our hearts have been filled with praise and thanksgiving. * * * The blessing came almost as suddenly as on the day of Pentecost. Nearly half the students were previously hopefully pious, though many of them, in experience, resembled those disciples Paul found at Ephesus, who, when he asked whether they had received the Holy Ghost, replied : "We have not so much as heard whether there be any Holy Ghost." These students were now suddenly transformed into new persons. The baptism of the Spirit opened their eyes to see spiritual things as they never saw them before. It was as though a veil had been taken away, and they were introduced into an entirely new spiritual experience. Their love and joy, too, were indescribable. They would seize us by the hand, saying : "O how we love you. Never have we known any thing like this. Our hearts are full of joy—full of love to Christ and love to all. We cannot describe to you our feelings. We know that God is here now, as in America. We feel it in our own hearts. His Spirit is within us."

This baptism of the Spirit upon the pious portion of our students, was truly a striking manifestation. But God sent the Spirit not only in its reviving power in the hearts of his people, but also in its renewing and converting power. Sinners were thrown into the greatest distress on account of sin, and days and nights were passed in anguish, till the Savior appeared. In a few weeks from the time the work commenced, nearly all our students were hoping in Christ, and though several months have elapsed since these hopeful conversions took place,

there have been no appearances to indicate that the work was not genuine and thorough. The delightful influence has continued with us to the end of the year. While the most strenuous efforts have been made in the regular routine of study, every day there has seemed some new manifestations of the wonder-working power of our divine Redeemer.

The daily prayer meeting, that was commenced more than six months ago, has been deeply interesting. All the students, with one exception, have taken an active part in the meetings; and the fervency, earnestness and importunity of their prayers, plainly indicated that they had obtained an effectual hold upon God's promises. It has been their practice to have a special subject of prayer for each day. Keeping up correspondence with all the stations of the mission, they constantly received interesting items of intelligence which were communicated in their meetings, and in this way there has been awakened in the minds of the students a deep interest in reference to all parts of this mission field. They have come to a knowledge of the wants of the field, and the progress of God's work in this empire, which has contributed much to excite their sympathies, strengthen their faith, and render them more fervent in their prayers. Their hearts have been enlarged towards their own people, and they have been led to consecrate themselves anew and unreservedly to the Lord. They say: "We are greatly encouraged to pray and labor for the work of Christ in this land, after what we have seen of the wonderful power of the Holy Spirit in our seminary; for now we understand, as we never understood before, that it is not by might, nor by power, but by the divine Spirit. It is not by man's feeble instrumentality and machinery, as we formerly too much supposed, but by the almighty power of God."

We can truly say, with reference to our students, that never before have they manifested such solicitude for the sal-

vation of their people, and there is every reason to hope that all who are now in the seminary will, a few years hence, be earnest and successful laborers in the vineyard of Christ, and will be owned and blessed as faithful servants of their divine Master, in setting up his kingdom in this great empire.

Female Boarding School.

The early death of Miss Riggs, who, in the continued absence of the principal, Miss Maria West, was to be associated with Miss Sarah E. West in the instruction of this school, was felt as a sore affliction. Mr. Winchester having removed to Tocat, Mr. and Mrs. Riggs were requested to take the charge of the domestic department of the institution. Various unavoidable delays prevented the opening of the school at the usual time. It was opened the last week in December, with twenty-one pupils, eight of whom were then admitted for the first time. Many applications for admission have since been received, but with the exception of one to supply the place of a pupil who left, it has not been thought best to receive others before the commencement of the next term.

Studies, and the number of teachers, have been much the same as during the previous year, and Mr. Riggs, Mr. Goodell, and Pastor Hohannes, have each had charge of religious meetings or exercises with the pupils. There has often been serious attention to religious instruction, some of the pious pupils are specially mentioned as having exerted a very happy influence, and four cases of hopeful conversion have occurred. Graduates from the institution are still spoken of as often making themselves eminently useful, and pupils as "hoping to become teachers," or in other ways "to aid in spreading the glad tidings of a Savior's love."

Smyna.

One member has been added to the church at Smyna by profession, and three by letter. One has died, making the present number of members nineteen. Service has been held at two different places on the Sabbath, that in the Armenian quarter of the city being usually in the Armenian language, conducted by the native preacher. "The average congregation has been about thirty, including a number of listeners who have been accustomed to stand at the doors and windows to hear the service in Turkish. Two Mohamadan's have recently been occasional hearers

and may be called inquirers, while many are known as readers of the Scriptures. Mr. Freeman has had religious conversation with many Turks, and has always been treated politely." The school has been continued, but suffers from the want of a teacher who can give instruction in Turkish. A colporter was employed in the interior a part of the year, and met with considerable success, but at last mysteriously disappeared. One is now employed a part of the time in the city, who "meets with good encouragement." Mr. Ladd, returned from America, is to reside in the Armenian quarter of the city, and it is hoped that thus more will be done than heretofore by social intercourse among the Armenians. A building for chapel and school has been finished in this quarter. Much of the time of missionaries at Smyrna is necessarily occupied with labors and cares connected with the entertainment of mission families, on their way from, or to, the United States, and the transshipping and forwarding of goods to interior stations.

Two persons have been added to the church at *Thyatira*, "and two others seem at present candidates for church-membership." The native helper there "appears to be doing a good work." Some difficulties in the church it is hoped have been adjusted. At *Magnesia* also, at *Aidin*, and at some other places mentioned, there is encouragement, and native helpers are wanted to carry forward spiritual movements, which seem to have commenced.

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#### Baghchejuk.

Mr. Parsons, of this station, was absent from his field, on a visit to the United States, about half the year now reported, but found on his return, early in the winter, that he had "every reason to be satisfied with the labors of his native helpers" during his absence. In presenting a present view of the field assigned to Baghchejuk, he begins "with that part of it which presents the least pleasing aspect—*Nicomedia*," where, comparing the past with previous years, he finds much to encourage. "There has been less of discord in the church; one interesting case of return from backsliding has occurred; and a few persons have been added to the congregation." He refers also, with pleasure, to the two schools for girls, now mostly or quite self-supporting, in charge of two persons who were educated in the mission female boarding school. "More than a hundred girls, mostly from the old Armenian families, have been instructed in

these schools in the great truths of the Bible. More than five hundred piasters' worth of the publications of the mission press have been purchased by the teachers for use in the schools, and as awards of merit for the children. By this means, precious gospel truth has been carried into many families to which the missionary could have had no access."

Turning from these pleasing aspects he alludes to others not so pleasing. "The church and community have failed to pay the sum they agreed to contribute toward the support of the preacher. Some church members, boasting of their liberty, have set at defiance the law of God, and have prosecuted their worldly business on the Lord's day. Some have traveled on that day, between *Nicomedia* and *Constantinople*." One still more flagrant instance of transgression is also mentioned, on the part of the teacher of the boys' school, who was both a church-member and a licensed preacher of the gospel.

In *Adabazar*, seven persons, three of them females, have been admitted to the church. "There has been more than usual interest among the females," and some of the children and youth have given pleasing evidence of renewal of heart and life."

In *Baghchejuk* itself "the year has been one of progress, and the winter a season of special refreshing from on high. The church has been united in heart and in labors of love; has watered others, and been watered; has grown in grace and in numbers. Twenty-four have united with it, and about thirty have joined the civil community during the year. But the good leaven of the gospel has been working far more extensively than these numbers indicate." "The history of this church," it is said, "during the four years of its existence, shows that a church active and self-sacrificing in doing good to others will be prosperous, and that there is no so good way of preventing roots of bitterness from springing up, as to have a special work to do, such as a neighborhood, a village, or a district, to evangelize. Our experience also goes to show, that there is a way of doing the work of evangelizing the regions beyond, which will unite the native Christians in labor with us, so that they shall feel that this is their work as well as ours. Our colporters and helpers are all designated by the church, and sent forth with prayer. The meetings of deepest interest in *Baghchejuk* have been those when the brethren were thus recommended to the grace of God for the work abroad, and when, upon their return, Christians have been gathered together to

listen to the rehearsal of all that God had done by them."

"That part of the field south of the district of Nice, including Bilijik, Yenishir, Marmajuk, Yenijeh, and Jarahkeuy, have been again taken under the care of the Constantinople station." The towns and villages remaining under the care of Baghchejuk "are fifty in number, of which thirty are purely Armenian." At *Ovajuk* much good has been accomplished by a school numbering thirty pupils. A native helper is laboring with great encouragement at *Koordbeleng*, and interesting facts are referred to in regard to several other towns. "All the places in the district have been repeatedly visited during the year, by native helpers."

#### Tocat.

Messrs. Pettibone and Winchester removed to Tocat in November 1858. Not long after, arrangements were made for reopening the school there, and it commenced in January, but with only six pupils. "All was going on prosperously, when in one hour, on the 7th of March, the mission premises were swept away by fire." The school is now to be transferred to Kharpoot.

"In regard to the work in the city," it is reported, "we are not permitted, as some of our brethren are, to mention any remarkable progress during the past year; yet there has been much to encourage. Prejudice is removing, and there is now, in the Armenian community, a general and strong conviction that the Protestants preach the truth. The Testament is introduced into their schools and read. A few weeks ago, as we were returning from a funeral, a boy followed us, and seemed proud to say that he was reading the Bible, and when he grew up should be a Protestant.

"There is in Tocat, among the Armenians, a strong feeling, which we have found quite general in other places which we have visited, that Protestantism is dividing their nation into two parts, hostile to each other, and every possible effort is made to prevent accessions to the Protestant community. Free discussion is not and *cannot be* stifled. An Armenian may preach the truth ever so freely and plainly, without any opposition, but the moment he severs his connection with his people, as a political body, he is subjected to every possible annoyance. Parents disinherit their children and drive them from their homes, and artisans combine to deprive them of employment." Still, several promising young men have, within

the year, taken a bold stand for the truth and united with the Protestant community. Of these, two are Greeks, one of them a student in the school. Both are learning the Armenian language, that they may better avail themselves of religious privileges. "The number of Protestants is now about ninety. Our common school is not as flourishing as before the recent able teacher left, to enter Bebek seminary. It numbers, however, between thirty and forty pupils, many of whom are from Armenian families not Protestant. The average congregations have been about sixty-five. No additions have been made to the church during the year."

There is now but one out-station, *Amasia*, connected with Tocat. The helper who, after an absence of several months, has been there again something more than two months, "finds that quite a change has taken place in the minds of the community since his former labors among them. Then they were prejudiced and hostile; now they are friendly. There is a demand for Scriptures, and many call on him, especially on the Sabbath, for religious conversation. Some have invited him to their families."

#### Sivas.

The missionary at this station, Mr. Benjamin Parsons, reports that he has been on the best of terms with the Pasha and city authorities, and also with influential Armenians. Serious discord in the church, growing out of the covetousness and envy of two or three men who had been employed as helpers, for a time greatly troubled him. But he says: "The better members of the church, those who still stand as the pillars thereof, have manifested a most encouraging readiness and activity in the work of doing good, having gone on foot to the several Armenian villages lying near Sivas, preaching to the people the unsearchable riches of Christ. They have evidently grown in grace and knowledge, in spirituality of mind, and earnestness in the work of leading sinners to the only Savior. Wherever these brethren went they were well received, so that on their return to the city they could repeat, with joy, the simple statement, that not only are all the villages open for the introduction of the gospel, but in nearly or quite all of them there are found enlightened men who, in a sense, seem to be only waiting for the kingdom of God to come unto them with power."

The common school was kept open most of the year, but was suspended for a time in the winter, partly on account of the severity of

the weather, and partly for want of a good teacher. "Two book-shops have served as most important sources of light, not only to the thousands of the city, but also to each of the out-stations and to countless villages. Turks, Armenians, Greeks; the high and the low, the rich and the poor, meet together, or come alone, to make a visit at the book-shops, and to them all the gospel is preached."

### Out-stations.

At out-stations there has been something of active opposition to the truth, and of persecution, and at such less central points "it has been up-hill business to get justice administered." It is an important point gained at Sivas, that the civil head of the Protestants now occupies a place in the Mejlis (council) of the city. At *Divrik* three persons were added to the church in September, and more are desiring to be admitted. "A truly excellent young man is already looking to *Divrik* as the place where he may be called to commence the duties of the pastoral office." "At *Gurun* there is encouragement," though there has been, and probably will be for the present, considerable opposition from the priesthood. At *Manjuluk* "the work has assumed a most promising aspect within a few months," though there has been no helper permanently there. At *Sinjan* the truth seems to have gained "a strong foothold." Such a change has occurred at *Goordoon*, that the people recently sent to Sivas to secure the services of the same brother whom, two years ago, they at once drove out of the town, when he went there as a colporter. Several other places also are mentioned, as presenting hopeful openings for Christian effort.

### Cesarea.

The brethren at this station, while lamenting "the absence of those special influences of the Spirit which characterize great revivals," yet say: "We are not left without evidence of divine favor, in the unhindered prosecution of our work, in the opening of new and interesting fields of labor, and in a few marked cases of conversion and of spiritual advancement." "Unhappy strifes, springing chiefly from political relations or pecuniary embarrassments, have repeatedly distracted the Protestant community and hindered the gospel. These occasions, however, have been improved to impress the exhortation of the apostle to the Thessalonians: 'That ye study to be quiet, and to do your own business,' and we trust the brethren have gained wisdom."

is said, "has been generally friendly, if we except the case of a converted Mussulman, who is denied a passport from the city and has been repeatedly threatened with death. He is still in imminent danger. His wife, who is his companion also in tribulation, professes her readiness to go with him even unto death, 'for the word of God and for the testimony of Jesus Christ;' and a young man, whom Ahmet calls his 'disciple,' is apparently not far behind in the faith of the gospel and in the terrible danger which follows."

The church in Cesarea now numbers forty-six members, twenty-two males and twenty-four females. Nine have been received during the year on profession, and two by recommendation. Seven have been dismissed and recommended to the church in *Yozgat*. "Great caution is observed in the admission of members. Of twenty-eight candidates examined during the year, these nine only were thought to give sufficient evidence of a new birth to warrant their acceptance. A deacon has been appointed, who performs in a measure the duties of a pastor."

The school, conducted by Baron Garabed, a graduate from *Bebek*, and brought under the frequent inspection of the missionaries, numbers 103 pupils, of both sexes. Much use is made of hymns, as well as of Scripture lessons, and the report asks: "What more eloquent preachers of the gospel than a hundred happy children, dispersing to their several homes and making the courts resound with the sweet melody of, 'I want to be an angel;' or that truly Protestant and evangelical hymn—

'We won't give up the Bible,  
God's Holy Book of truth?'"

"The bookstore, now in the hands of a faithful brother," is another important auxiliary. "Being in the centre of the market, and thus easily accessible, it has been made, since January, the place of a daily noon prayer meeting, at which from ten to twenty brethren are usually present, and occasionally some strangers." The average attendance on Sabbath preaching is reported as 161, and the Sabbath school numbers 126. "Greeks and Turks frequently drop into our chapel during public worship, or the exercises of the Sabbath school, and are often heard to exclaim: 'Right,' 'True,' 'Just,' &c., as they pass out. Some of these, we know, are beginning to search the Scriptures, but the greater part, it is to be feared, have no relish for spiritual things. The seed falls on stony ground or among thorns, and the wicked one cometh and catcheth it away."

*Out-stations.*

These are now four, "respectably manned and full of promise." "At *Everek* a change of helpers has been followed by persecution, and subsequently by an increased spirit of inquiry and a wider door for the gospel." At *Germir*, a village about three miles east of Cesarea, containing a large population of Greeks and Armenians, first occupied as an out-station in August, 1858, an interesting and hopeful work has been begun among the Greeks. "The storm of persecution has nearly subsided, and four Greek families welcome us with great cordiality to their houses, apparently receiving the word of God with gladness and singleness of heart. Our helper states that the Greek families generally are beginning to read the Scriptures in their own tongue, and a strong party has sprung up among the Armenians, demanding that they shall be read in their churches."

In October a helper was placed at *Moonjasoon*, twelve miles north-east from Cesarea, and "by the last intelligence, he had a school of ten scholars, an audience on the Sabbath of from twenty to thirty, and there was a good degree of freedom among the people upon whom anathemas are losing their force. A remarkable change, we trust a radical one, has taken place in one *Hohannes* there, an excommunicated member of the church, who, 'full of all subtlety and all mischief,' had not ceased 'to pervert the right ways of the Lord.' To repair in a measure the mischief he has done, and as 'fruits meet for repentance,' he says—not in any sense as an atonement for his sins—he proposes to give, and has indeed given, fifteen hundred piasters (\$60) towards the erection of a Protestant chapel on the most eligible site in the village. A comrade whom he had formerly led in crooked ways, is induced by his example to contribute an equal sum; and through the energy and perseverance of these two men alone, in the midst of violent persecutions, ground has been secured for a chapel and a cemetery, together with hewn stone for the building, and is already deeded, in fee simple, to the Protestant community of Cesarea. A native brother laboring at his trade in the vicinity of Constantinople, but whose family remains in *Moonjasoon*, has just added his free donation of fifteen hundred piasters; and since of the two brethren, one is a carpenter and the other a mason, and both have a mind to work, we expect the building will go up this summer, with very little additional help. The liberality of this thank-offering, on the part of these brethren, is the more remarkable, when we consider that but one of them is a communicant in

any church, that they are all poor men, common laborers, receiving not over fifteen piasters a day, and that the house of one of them (*Hohannes*, the prime mover in the matter) consists of but a single, small room, not so well finished as will be the chapel."

*Eckere* has been occupied only since May of this year, but is spoken of as a hopeful field, and a convenient point from which to influence other villages.

In closing the report of the Cesarea station, Mr. Leonard says: "A work has been begun which cannot stop. Light hath entered and knowledge is diffused. The idea of religious freedom is becoming familiar to all classes. The Bible is beginning to be sought for, revered, and read by Armenians, Greeks, and Moslems. Confidence in blind guides has been shaken, and the conviction is daily growing upon the public mind, and is confessed by many who are yet too proud or too timid to join us, that the Protestant religion is right and will ultimately prevail. Two hundred children and youth are demonstrating the superiority of Protestant instruction to the mummeries and falsehoods of the Greek and Armenian churches. A church of nearly fifty members is growing in wisdom and strength, and souls have been born into the kingdom, who 'shall shine as stars in the firmament, forever and ever.'"

*Yozgat.*

This place has been occupied most of the year by Messrs. Ball and Jewett. The house purchased for a chapel was taken possession of in July, and on the 12th of September a church was organized, with nine members, six of whom were received on profession. "From the formation of the church, there was a marked attention to the ordinances of the gospel. The brethren commenced a meeting to pray for the work in the villages, which has continued to the present time with unabated interest. In about two months the work without appeared most hopeful. Most of the brethren were active day and night, reasoning with the Armenians out of the Scriptures. Many seemed almost persuaded that these things were so." But during a discussion, on comparing the Armenian and Turkish versions of the Scriptures, a slight difference was found, and the cry was at once raised that the Protestant Bible was deficient. All now "stopped their ears," and for a time, intercourse with Armenians was cut off. "On this sudden closing of the door among the Armenians," the report states, "occasion was taken to call the attention of the commu-

nity to itself, and the church was urged to labor and pray for the salvation of sinners in Zion. Almost before we began to call, the Lord answered us. During a fast, on the first Monday in January, sinners were pricked in their hearts, and began to cry out, 'Men and brethren, what shall we do?' The special interest continued for a month or more, and eight or ten persons, we hope, passed from death to life."

"At the shop for the sale of books and medicines there has been much religious conversation. In the market also there is great freedom, and our helpers have no difficulty in finding attentive listeners. Our Sabbath congregations have increased but little, though the attendance is more regular. Fifty-five is about the average. The community numbers about 70 souls, of whom 40 are adults. It has contributed for the chapel 80 dollars, and for other benevolent purposes 40 dollars, thus making an average of 3 dollars to every adult."

In February, one member of the church was suspended. On the first Sabbath in March five persons were received, two by profession, three by letter; and in April two others were received by profession. The church now numbers seventeen. The school numbers about twenty pupils, the Armenians not suffering families connected with them to send their children to it.

#### Out-stations.

"During the past winter *Marsovan* has been without an educated native helper, but God has visited it the more abundantly in its necessity, and souls have been born into his kingdom. In the awakening, conviction of sin and subsequent submission were as marked as in any work of grace in more enlightened and Christian lands." Mr. Ball visited the place in May, when nine persons were received to the church, by profession, and one suspended member was restored. The number of resident members, in regular standing, is now seventeen. The community numbers 150, and the Sabbath congregation 100 or more.

Respecting another place Mr. Ball reports: "A recent movement gives us hope that the Lord has begun a good work at *Sungurli*. About the first of March, fifteen houses of sieve and basket makers—a class of Armenian nomads—declared themselves Protestants. Their knowledge of gospel truth is very limited, but they have learned enough to believe that we preach the truth. So far as we can learn, it is with no hope of gain that they have joined us. They are an igno-

rant and despised race, but God may yet choose many of them, as vessels of honor, for his own service. A helper, with his family, has been stationed there."

"In looking at our whole field we have much cause to bless God and take courage. Prejudices have been removed, persecution has mostly ceased, and souls have been born again. 'The morning light is breaking.'"

#### Erzroom.

The reasons which led the mission in 1856 to withdraw for a time from this place, were reported in the *Missionary Herald* for September of that year. Mr. Dunmore has occupied the place during a portion of the past year, and arrangements have been made by the mission for the permanent residence, again, of a missionary family there. Mr. Dunmore reports, that the impression that Russia is all-powerful having been in some measure removed by the late war, a degree of freedom has been felt not before known at Erzroom, and a few heretofore restrained by fear, have openly espoused the cause of truth. Most of these, however, are merchants and tradesmen from Arabkir, not permanently located at Erzroom. But a few more permanent residents, natives of Kharpoot, Moosh, and Bitlis, as well as Erzroom, were anxiously waiting Mr. Dunmore's arrival in July, "that they might have a place for public worship and a living preacher." The rooms of the unoccupied mission-house were therefore thrown open for a chapel and a school, and Hohannes, late from the Bebek seminary, was employed to minister the gospel there. After tours of exploration, to Khanoos, Moosh, Bitlis, and Van, Mr. Dunmore returned in November to Erzroom, where he spent the winter. The Sabbath congregation, he says, has varied "from 25 to 40 and even 50. The largest number of female attendants has been 7." "Two day schools, one of which was not opened till midwinter, number about 12 pupils each." "Within eight months, books have been sold to the amount of 3,000 piasters. A book shop is greatly needed." There may be a very few true Christians in the place, it is said, "but of the old stock not one remains,—all have gone back." Two unsuccessful attempts have been made by the Protestants to secure a separation from the old Armenian community. This is reported as "the darkest place and people in the Armenian field, where missionary labor has been expended," and yet is regarded as "decidedly the most important field now to be manned by the mission." "There is now a degree of

freedom in religious discussion, inquiry and searching the Scriptures never before known;" individuals "have openly declared and shown themselves Protestants;" there is a "demand for a place of worship and a school, and a disposition shown by those not Protestants to have their children educated by us in a quarter of the city where hitherto nothing of the sort has been done;" and material aid is given by Protestants, who "no longer speak of 'the missionary chapel,' and 'the missionary school,' but of 'our chapel,' and 'our school.'" These and other like things are regarded as encouraging.

#### Arabkir.

Mr. Richardson reports that the year at this station, has been one of abundant care and labor, and also of much success, affording ample ground for hope of permanent progress. In addition to the city of Arabkir, ten permanent out-stations have been occupied. Thirteen native helpers have been employed, as preachers and teachers. There are four churches connected with this station, viz., at Arabkir, Keban-Maden, Mashkir and Shapik; but none of them have as yet been supplied with pastors. New members have been added to each of these churches within the year; in all, 29 by profession, and 2 by letter. The whole number of members at present is 82,—55 males and 27 females. At Arabkir, Mashkir, and Shapik, the Protestant communities and the Sabbath congregations have considerably increased. Malatia and Erzengan are spoken of as promising out-stations, though their great distance from Arabkir prevents their being often visited by the missionaries. The schools connected with the station for the year 1858 were 12, with an aggregate of 232 pupils—181 boys and 51 girls. The demand for the Scriptures and other books has been increasing, 131 volumes of the Scriptures and 224 volumes of other books having been sold during the year, the sales amounting to 5,195 piasters. A chapel and school-rooms have been completed at East Arabkir, some account of which may be seen in the *Missionary Herald* for March last. A recent effort to deprive the missionaries of the buildings occupied by them in East Arabkir has been defeated, "through the generous aid of W. R. Holmes, Esq., English consul at Diarbekir, and the courtesy and justice of the Pasha and council at Kharpoot." The relations of the Protestants to the old Armenian community in regard to the payment of taxes have been a source of much vexation, the Protestants having been frequently imprisoned for taxes

which they had once paid; "but an arrangement is now being made which will, it is hoped, bring this long continued dispute to a final end." "We feel," the report says, "that our work has not been in vain in the Lord. Obstacles have been cleared away, and foundations laid; ground has been broken and precious seed sown; and the way has been thus prepared for a larger ingathering of souls renewed by the Spirit of God, than we have yet been permitted to witness."

#### Kharpoot.

"The work in this city," it is reported, "has been prosecuted much as in past years. Two regular preaching services are sustained upon the Sabbath, besides a Bible class for adults, and a catechetical exercise for the children of the schools. In these services a growing interest has been manifested, and especially within the past three months, during which time there has been a considerable increase in the audiences, particularly in the eastern part of the city, where the usual attendance is from sixty to seventy-five adults. The renting of a new chapel, upon a more retired street, is one cause of this increase. One hinderance to a still further increase in our audiences is to us a source of much joy. Kevork, the apostate priest, who left us about a year since, has not ceased to preach the truth. This he is now doing in one of the largest churches in the city, and doing it, too, with acceptance to the people.

"Placing the Bible in the modern tongue upon the pulpit before him, he reads and explains it, and preaches over again, with new energy, the sermons prepared under Mr. Dunmore's training. Recently he has had a separate service for the women, to more than two hundred of whom he reads and expounds the word of God in the modern tongue, no man forbidding." Members of the church have of late manifested new interest in the monthly concert, and Mr. Wheeler says: "We have been especially gratified by their increased interest in the mission work in our own field, and their voluntary, unpaid efforts for its advancement. They appear to feel that the work is not ours but theirs, and one for whose ultimate superintendence and entire support we are only training them."

"Fourteen persons have been added to the church during the year and one excommunicated, leaving the present number thirty-three. The three schools in the city, two for boys and one for girls, are increasing in interest and profit." The number of pupils is 51 boys and 16 girls.



### Out-stations.

Two places occupied as out-stations at the time of the last annual report, were soon after abandoned. At *Hulahkegh* "there are evident signs of progress. The school has been continued, numbering at times more than fifty boys." "In *Sursuri* we now have a helper, and there are signs of progress." In *Mezereh* the need of a suitable chapel is much felt. The sale of books has been very encouraging. "The school is small, numbering but nine boys. The Sabbath audiences are usually from fifteen to twenty." In *Haboosi* "there is much to encourage," and also at *Ichmeh*. At *Palu* "the fire so long concealed has at length broken out. The Nicodemuses now dare to come by day, and at a recent visit," Mr. Wheeler says, "I preached in our chapel to an attentive audience of fifty persons. The school has recently numbered between thirty and forty boys and girls, among whom are children of the chief Armenians of the city. Open Bibles are now found in shops in the market-place, and the chief subjects of discussion are drawn from them." At *Choonkoosh*, on a late visit, Mr. Wheeler found "opposition at an end, and ten men known as decided friends of the truth, while many others are secretly such." In three days he received \$11.64 for Bibles and Testaments, and more were wanted.

### General Remarks.

Respecting the general aspect of the work in the *Kharpoot* field, the following language is used in the report :

In looking over our field, and comparing its present condition with that of a year ago, we see that a very decided advance has been made. This is especially apparent from the weakened and rapidly weakening hold of superstition upon the people generally, and from their changed feeling towards us and our work. We are now almost universally received by the Armenians as the friends and well-wishers of their nation, and the door for labor among them is opened wide. Multitudes who, a year ago, looked upon us with suspicion or hatred, now say : "We were mistaken. The cry of 'Prote' misled us." This changed feeling is especially apparent in the increasing readiness with which they buy and read

our books, the receipts for sales within sixteen months having been \$583, of which \$330 have been received within four months and a half, and \$176 within fifty days. This readiness of the people, not to receive books as presents—for during the year not more than \$1,00 has been donated—but to buy and pay for them, with their hard-earned and much-loved gold, is to us a token of much good. The number of Scriptures and portions of Scripture sold within sixteen months is 734, and within four months 436.

The kind feeling on the part of the people towards the missionaries, is spoken of as "shared by the ecclesiastics, especially by the more intelligent among them," but not by the Turkish authorities.

### Adrianople.

The report of this station was not received until the abstract of the other station reports was already in type ; but most of the important facts mentioned have been noticed in letters published in February, March, and August. Among the Armenians at *Adrianople*, numbering seven or eight thousand, "the year may be characterized as one of persecution, of diminution, and of progress." A large number of Armeno-Turkish Testaments have been distributed. This class of the people "are probably as accessible as the average of Armenians." They speak only Turkish, and this fact, together with the opening, present and prospective, among the Turks, renders it important that a Turkish speaking missionary should be stationed at that place. In respect to the work among Bulgarians, several facts are spoken of in connection with Bulgarian schools, and periodical publications, which indicate much readiness to receive and favor the distribution of the Scriptures, and other Christian books, and "show how rapidly the truth would be spreading from all central places in the field, if these places were occupied." Two thousand copies of the Bulgarian Testament, printed in London, had just been received when the report was prepared, (it will be remembered that the missionaries had been without a supply most of the year,) and a colporter had been sent to attend the fair at *Selimnia*.

## ERZROOM.

LETTER FROM MR. DUNMORE, JUNE  
20, 1859.

*The Earthquake.*

THE readers of the Herald have learned already, through the periodicals of the day, that the city of Erzroom was visited, on the 2d of June, by a most frightful and destructive earthquake. Mr. Dunmore, who for some months had been stationed at that place, gives the following account of this fearful visitation:

You may have heard of the dreadful earthquake that has laid nearly one half of Erzroom in ruins. As I was absent at the time, and returned only the day before yesterday, (June 18,) from a long and tedious journey of more than a month, I may not give a very vivid description of the terrible scenes that attended the upheavings of foundations, the overturning of so many dwellings, the burying and crushing of men, women and children, beneath falling roofs and walls. Suffice it to say that, from all accounts, it was dreadful in the extreme. Amid the general crash and ruin, there was terror, and weeping, and lamentation, and death; while such a volume of smoke and dust went up as to attract the attention of surrounding villages, and call them hither to see whether the city had actually sunk into the bowels of the earth. I will give a few particulars, as kindly furnished by Mr. Dalzell, Her Britannic Majesty's Consul here—the best authority available.

The first shock, which was not very severe, was felt about 8 o'clock, A. M., June 1, and at 10 o'clock, A. M., the following day, (June 2,) came the fearful earthquake, which laid in ruins 2,000 houses, nearly destroyed 1,500 more, and injured some 1,200 others; leaving (according to the accounts of Turkish officials) over 1,300 houses unharmed: but I do not believe that there are 100 houses in Erzroom as sound as they were before the earthquake. The shock was not only felt throughout the city, but in the

villages on the plain, and even at Hassan-Kallah, twenty miles to the east.

According to official returns, 380 dead bodies have been taken out from the ruins, about 200 wounded, and 60 are missing. The heavy shock, which did the mischief, is said to have continued about eight seconds, and it was followed by three others, less severe, the same day. Shocks, more or less severe, were also felt at intervals during eight consecutive days, since which there has been perfect quiet, and the work of building and repairing is now going on as rapidly as possible.

The course of the earthquake seems to have followed the direction of the mountain ranges, viz., north-east and south-west, and the greatest destruction was in the upper part of the city, or nearest the foot of the mountain. Buildings firmly constructed, or newly erected, were injured comparatively little; while others, by their side, were leveled with the ground. The Armenian, Papal and other churches, all of which are in the lower part of the city, were but slightly damaged, while mosques, in other quarters, were badly injured or ruined, and a large number of minarets were thrown down.

It is a singular fact, that the destruction was almost entirely confined to the moslem quarters of the city, and only twelve Christians lost their lives. None of our Protestant friends were injured, though several barely escaped with life. One woman, sister of our native preacher B. Hohannes, feeling the waving to and fro of the house, seized her two little children and escaped, in time to see roof and wall come down with a crash where she had been sitting. Part of another house, adjoining ours, was crushed, but no one was harmed. The two mission houses were injured, but not very seriously.

The population of nearly the entire city was turned out of doors, and it was indeed a sad sight, as I rode into town last Saturday morning, to see the out-

skirts covered and the streets lined with tents, some of canvas and others of bits of cloth and carpeting, the remnants left to the poor, after the general desolation. And as the front door of our house was opened, I looked in upon a group of our Protestant friends, nearly filling the long, wide hall, who had ventured under cover of a roof but the night before. Had this shock occurred in the night, the loss of life would have been immense; and had it occurred in the winter, the suffering must have been beyond computation. As it is, multitudes are exposed to great privations, from extreme poverty, from hunger, and the inclemency of the Erz-room climate, where a fire is still needed for comfort, though the rainy season has nearly passed. Scarcity of bread-stuffs, and the extremely high prices of provisions, (brought on by Arif Pasha, who has been the scourge of this region for more than two years,) adds greatly to the distress of the poor people, now left without even a roof for shelter.

May the Lord Almighty, who has thus overturned this wicked city in wrath, speedily visit it in mercy; overturning the foundations of the wicked by the Spirit of his grace; and teaching the people to fear, to believe, to love and to obey Him who caused the earth to quake at the consummation of the great work of his mission to this world, and extorted the confession from infidel lips—"Truly this was the Son of God."

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### Recent Intelligence.

**GABOON.**—Mr. Bushnell, in a letter written in May, is called to speak of sickness and trials which may well call forth sympathizing prayers. He first mentions, (May 5,) "confusion and drunkenness in connection with the death and funeral of old king Glass;" and afterwards writes, (May 18,) "The last twelve days have been a season of trial such as I have no recollection of, in the history of this mission." This arose, first, from the very severe sickness of Mrs. Jack, whose life had been entirely despaired of for a time; but as she still lived, some days after her death was looked for, a faint hope was again

entertained "that there might remain sufficient vitality to enable her to rally." But our brother adds:

Mrs. Jack is only one of five who have been sick. The day after she was taken, brother Best was attacked with fever, and was confined to his bed five or six days. A few days after, Mrs. Bushnell, exhausted with watching and care, was prostrated by fever, but after three days was able to resume her place as nurse. Mr. Jack held out till last Sabbath night, when he was violently attacked by fever, accompanied with delirium. His disease has yielded, and this morning he is out of danger, unless he has a relapse. During all these days and nights of anxiety and care, I have been in a feverish state, but have been remarkably sustained, and have kept up with the exception of two days, when I was mostly confined to my bed, from which I gave directions to those who had charge of the sick, and occasionally crept from room to room to see them for a moment.

Mrs. Jack's attack was one of the most violent, of malignant fever, I have ever seen—the same type of disease that removed Mr. McQueen in two and a half days, Mr. Herrick in three, and Mr. Adams, Dr. Ford, and others, in a little longer period. This is the only form of fever we stand in fear of; but to this insidious enemy we are ever exposed, and from its attacks we have no sure defence.

I have thus penned, in great haste, this brief account, that you may solicit in our behalf the prayers of God's people, and with us return thanks to our Heavenly Father for his sparing mercy, and for the gracious fulfillment to us of the promise: As thy day, so shall thy strength be.

**ZULUS.**—A letter from Mr. A. Grout will be found in the Journal of Missions. Mr. Wilder wrote from Umtwalumi, May 2:

The year which is now near its close, (our annual meeting comes the first of June,) has been one of prosperity at my station, for the most part. I expect to baptize four or five persons on the next Sabbath, who have, for two or three years, given evidence of renewed hearts. Our health has been as good as usual, indeed better. I have as good health to-day as I had nearly ten years ago, when I first landed in Natal. Within the year, I have completed a brick chapel, 32 by 54 feet, though we have not seats for it yet. A neighbor has contributed planks enough to partly seat it, but they are 120 miles distant, and it will cost some thirty dollars to get them.

**SANDWICH ISLANDS.**—Mr. Emerson, of Waialua, Oahu, wrote from Honolulu, May 27:

It is now nearly seven weeks since, on my way to an out-station on the Sabbath, I fell insensible from my horse, and by comparing time afterwards with the time when I left home, I suppose I lay an hour or so, insensible, on the earth. I knew nothing of the fall, and received only a slight injury from it. But my head has not been perfectly clear since. My church has been much

revived the past year, and quite a number, who had been among our rudest and most immoral young men and women, are now apparently converted to the Savior. I have attended a daily morning prayer meeting at the station when not prevented by sickness. Connected with that and other prayer meetings in the field, there are a goodly number of hopeful converts, of whom twelve have been received to the church, and twenty or more now stand popounded.

Mr. Baldwin, of Lahaina, says, (May 3,) "Our revival was wonderful last year, and the converts, as yet, appear well. On the first Sabbath in April we received to the church 103. Some of these had been our most debased characters, but grace descends to low depths."

Mr. Lyman reports, respecting the Hilo boarding school, that the number of boys of suitable age to attend the school has considerably decreased, and the inducements to engage in other employments have multiplied. "Still there are as many wishing to enter as we ought to receive, and perhaps those received are as promising as formerly. At the date of our last report, the number of pupils was 64. During the year three were dismissed for immoral conduct, twelve to enter the seminary at Lahainaluna, and eleven to engage in other business. A new class of eighteen was received in July, so that our regular scholars at the close of the term in April, were 56." "About one half the pupils are church members, and their general deportment has been creditable."

MADURA.—Mr. Rendall wrote, May 16, that the reinforcement had reached Madura safely. Mr. and Mrs. Chester were occupying the before vacant house at Pasumalie, and were "busy getting the language." Mr. White, now in charge of Dindigul, writes that there is little change to report in the village congregations connected with that station. The school at Dindigul has increased, and is now divided into two, with about fifty scholars in both. He adds:—"There is a new and interesting feature in the congregation of Dindigul. Several of the women are learning to read, and they are all much interested, and seem anxious to learn. In some cases their children are their teachers. The pastor's wife also assists, and so do the two graduates from the girls' boarding school, who are now employed as teachers, and who, out of school, teach their own mothers and a few of their neighbors. No new families have joined the congregation, but still the prospects of the church are good. The Sabbath school, which is held after the afternoon service, is well attended. At a

communion season in January, the native pastor received two persons to the church by profession.

BOMBAY.—Mr. Harding wrote, June 23: "We are not without encouragement in our work. Gradually the truth is gaining ground, and three or four young men are now asking to be admitted to the church. You will be sorry to learn that there is a great deal of cholera in Bombay at present. Week before last there were 356 deaths from that disease. Since then the returns have not been made public, but from what I hear, it seems to be on the increase just now."

SYRIA.—Mr. Ford writes from Beirut, July 9:

It is a circumstance encouraging to us all, that during the first half of 1859, nineteen persons have been added to the churches in our mission. In the absence of any very marked movement, this fact shows that the good work is constantly progressing, and that the kingdom of God is coming in Syria, though not with observation.

We endeavor to bear with you, in heart and in our prayers, the burden of financial embarrassment, trusting in the Spirit of God to quicken the spirit of love and consecration in the churches. In this land Providence is calling us to go forward; and we *must* go forward, whether we be many or few, and whether the means at our disposal be increased or diminished.

SOUTHERN ARMENIANS.—Mr. and Mrs. White, transferred by the mission to the Marash station, reached that place June 2, and entered at once upon their work. Mr. White writes, that the condition of the Protestants is mainly satisfactory. The Sabbath congregations number about 600, and nearly all the congregation, old and young, are in the Sabbath school, which is now held in the morning. "The schools are large and doing an excellent work, half of the 180 boys, and half of the 70 girls, being Armenian and Catholic. A man is now employed to go from house to house, himself teaching and superintending the children, who also will still be employed, in teaching the women to read. This department of effort "presents a wide field for doing good." The foundations of the new Protestant church were commenced June 15. On the same day the Pasha, with a force of 800 soldiers and 1,400 villagers, started against the Zeitoonites, hoping to establish the authority of the government among them. "The Pasha says, he hopes they will all become Protestants—one proof that the Protestants are the best citizens of Turkey." Mr. White remarks: "I feel that a most glorious work has been

and is now going on in this place; and never before have I felt so deeply what a sweet privilege it is to preach Christ."

**NORTHERN ARMENIANS.**—Mr. Wheeler has recently visited Choonkoosh, the most southern of the Kharpoot out-stations, the city from which, in October, 1857, a mob drove Messrs. Dunmore and Wheeler, and from which the native helper was also driven, in August, 1858. He reached the place April 7, having gone ten miles out of the direct route "to avoid impassable snow drifts." The following extract from his letter indicates that progress has been made at Choonkoosh.

Visiting the market place, I found open Bibles in four shops, and one man said he had read and preached that day to fifteen men, and that all his neighbors were friendly to the truth. As I read and talked, they gathered around the open front of his shop in the rain, and listened to the truth. During our stay, of three days and four nights, not a dog moved his tongue against us. On the Sabbath I preached twice, to audiences of twelve and twenty. My companion, Haji Agha, also preached in the evening. But, though we held but three formal services, we were really preaching and teaching from early dawn till late at night. People were continually coming and going, and much good seed was sown, which we trust fell into good ground and will spring up and bring forth fruit to eternal life. I received \$11.64 for Bibles and Testaments, and more were wanted which I could not supply.

**DAKOTAS.**—It is reported that during the last year, three Dakotas and five whites have been added to the mission church by profession, and one Dakota by letter. One white and three Indian members of the church have died, and three have been suspended. The present number of members in good standing is—Dakotas 50, whites 11. The employment of teachers by the government has in great measure superseded the day-schools of the mission, though the brethren regret that those teachers are required to instruct in English instead of Dakota. There are at present 18 pupils in the mission boarding school, 9 boys and 9 girls, and four other boarders, 2 boys and 2 girls, in Dr. Williamson's family. Pilgrim's Progress in Dakota, —the Dakota Bunyan—has been received from the press in New York, and meets with "a very welcome reception." Dr. Williamson writes: "A number of the people who plant near Lac-qui-parle, have within a year expressed a wish for a missionary teacher. It is probable they are influenced chiefly by the hope of secular advantage, but I suppose not wholly. Two or three of our members still remain there, and there are others who have lost confidence in their superstitions

and wish to know more about Christianity. Our audiences on the Sabbath are larger than in years past, and we endeavor to preach not only publicly, but from house to house, praying and hoping that in due time the good seed will spring up, and bring forth fruit unto eternal life."

**SENECAS.**—Mr. Gleason reports, from the Lower Cattaraugus station, for the past year, in sadness; his heart having been "sorely tried" by "divisions" and "sectarian influence." Only one person, "and she a stranger, a young Scotch woman," has been added to the church within the year, while four members have died, and others have gone to the Methodists, "without letter or recommendation," so that the number of members is reduced from 112 to 98. The Sabbath school at the station "has been kept up in a prosperous condition. A Sabbath school has also been established by the church at Old Town, among the pagans, and lively hopes are entertained of good results. Quite a number of pagan adults attend, and seem pleased to hear the children sing the Christian hymns." Other "schools have gone into the hands of the State," and are "well kept up, by good and faithful teachers, some 200 children attending the various schools." "The orphan asylum seems to promise good."

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## Home Proceedings.

### EMBARKATION.

Rev. Daniel Vrooman, of the Canton mission, and Mrs. Maria W. Vrooman, from Grass Lake, Michigan, sailed from New York, July 30, for Hong Kong, in the ship J. Wakefield, Captain Young.

Rev. John H. Shedd, of Mt. Gilead, Ohio, and Mrs. Sarah Jane Shedd, of Malta, Ohio, sailed from New York August 17, in the steamer Persia, for Liverpool, on their way to join the Nestorian mission. Mr. Shedd is a graduate of Marietta College and Lane Theological Seminary.

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### CLOSE OF THE FINANCIAL YEAR.

THE friends of the American Board will look to its publications for the present month with some solicitude, to ascertain the condition of the Treasury at the close of the financial year, July 31. The receipts for the last two months, (June and July), especially for July, it will be seen have been large, carrying the whole amount for the year, from donations and legacies, to more than

\$326,000. This amount, though much less than has been all along announced as necessary to meet the expenses of the year and pay off the last year's deficiency—much less, even, than the year's expenses, so that the debt is largely increased—yet exceeds the sum of receipts from the same sources, for the year ending July, 1858, by more than \$20,000, and indeed exceeds the amount received from the same sources in any previous financial year of the Board's history, excepting that ending with July, 1857. The various financial accounts, with different missions, &c., are not yet, (Aug. 16,) closed, so that the exact condition of the Treasury cannot be stated; but the present debt is supposed to be not less than about \$70,000. While, therefore, there is reason for gratitude that the contributions for the last month have been so liberal, there is still much occasion for prayerful solicitude and earnest effort, to remove embarrassments, and furnish means for such a prosecution of the missionary work in various fields, as Providential openings seem to demand.

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ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its annual meeting in the First Presbyterian church in the city of Philadelphia, commencing on Tuesday, October 4, at four o'clock, P. M. Rev. Robert W. Patterson, of Chicago, Illinois, is expected to preach the sermon, Tuesday evening.

DONATIONS.

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Buxton, P. Adams,	5 00
Freeport, Dea. Bliss,	3 00
Gorham, Cong. ch. 94,77; a friend,	
5;	99 77
Mechanic Falls, Cong. ch. m. c.	17 12
Minot, Cong. ch. m. c.	30 00
North Bridgeton,	3 10
North Yarmouth, 1st ch. 21,63;	
gent. 3,50; la. 23,70; m. c. 6,83; 55 66	
Portland, State st. ch. 71; m. c.	
74,27; 3d cong. ch. and so. m. c.	
25;	170 27
Standish, Cong. ch.	9 00
Waterford, do.	65 72
West Auburn, Cong. ch. and so.	58 00—516 54
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch. 30,21; Winter	
st. ch. m. c. 50;	80 21
Bristol, Cong. ch. 52,91; la. miss.	
so. 55; m. c. 5,03;	113 00
New Castle, Rev. J. G. Merrill,	2 00
North Edgecomb, Cong. ch. and so.	21 00
Topsham, Cong. ch. m. c.	27 00
Wiscasset, do.	21 00—264 21

Oxford Co.	
Bethel, 1st ch. 25; 2d ch. 20	45 00
Bloomfield, Mrs. E. D.	2 60
Fryeburg, Cong. ch.	23 00
Gilead,	5 00
Rumford, J. Elliot,	3 00
South Paris, Cong. ch. 19; Rev.	
A. Southworth, 10;	29 00—107 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Central ch.	136 51
Brewer, 1st cong. ch.	31 22
Brownville, do. m. c.	8 50
Foxcroft and Dover, Cong. ch.	10 00
Lowell, A friend,	5 00—191 23
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, Pavilion ch. and so.	20 00
South Berwick, Cong. ch. and so.	
76,12; John Plumer to cons.	
ELLEN MARIA PLUMER an H. M.	
100;	176 12
Wells, 1st cong. ch. 37; m. c. 46;	
2d cong. ch. and so. 14;	97 00—293 12
	1,372 10
Bucksport, 1st cong. ch.	50 00
Castine, Cong. ch. m. c.	138 48
Dennisville, Cong. ch. and so.	10 00
Erro Mainensis,	8 00
Robbinston, Cong. ch. and so.	45 00—251 48
	1,623 58

NEW HAMPSHIRE.

Cheshire co. Aux. So. George P. Drown, Tr.	
Alstead, Cong. ch.	16 53
Cheshire co. Conf.	18 85
Gilsum, Cong. ch. and so. 15,75; a	
friend, 1;	16 75
Hinsdale, Cong. ch. and so. m. c.	75 00
Keene, Cong. ch. and so. m. c. 5;	
Lucy A. Nye, dec'd, 70,74; Rev.	
J. A. Hamilton, 5;	80 74
Marlboro', Cong. ch. and so.	14 39
New Alstead, Cong. ch. and so.	
m. c. 10; Paper Mill Village,	
cong. ch. 9,29;	19 20
Swanzy, Cong. ch. m. c.	10 15
Troy, Cong. ch. and so.	17 00
Walpole, do.	20 80
Westmoreland, South, 1st cong.	
ch. and so.	15 55
Winchester, Cong. ch. and so. m. c.	
12,75; an extra offering, 41,40;	
a friend of the cause, 2;	56 15—361 17
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, Cong. ch.	18 00
Campton, Cong. ch. and so.	27 82
Canaan, do.	8 00
Littleton, Cong. ch. 22,84; m. c.	
21,17;	47 01
Lyme, Cong. ch. and so. to cons.	
ALLEN G. WASHBURN an H. M.	150 00
Orford, E. and H. A. M.	4 00
Piermont, Cong. ch.	12 00
West Lebanon, Cong. ch. and so.	110 00—376 83
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bennington, A. M. Whiton,	20 00
Greenfield, Evan. ch.	18 00
Hancock, Cong. ch. an extra con.	11 00
Manchester, Franklin st. ch.	60 84
Mason, Cong. ch.	3 68
Milford, Cong. ch. to cons. GEORGE	
W. BURNS an H. M.	120 37
New Boston, Pres. ch. 28,08; L. C.	
Christie, 5;	33 08
South Merrimack, Cong. ch.	1 77—268 74
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. and so. m. c.	
to cons. Rev. JOSUA S. GAY an	
H. M.	52 00
Franklin, Cong. ch. and so. 21,75;	
m. c. 13,68;	35 43
Henniker, Cong. ch.	70 00
Pembroke, m. c. 34,55; Mrs. Burn-	
ham, 5;	39 55
Salisbury, Cong. ch. m. c. wh. with	
prev. dona. to cons. TRISTRAM	
GREENLEAF an H. M.	6 00—202 98

Rockingham co. Conf. of chs. F. Grant, Tr.	
Brentwood, Cong. ch.	37 50
Exeter, Cong. ch. m. c.	4 53
North Hampton, m. c.	22 62
Northwood, Cong. ch.	22 00
Greenland, Emily Holt,	5 00
Rye, Cong. ch. and so.	11 00—102 65
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Barrington, Cong. ch. and so.	25 00
Centre Harbor, J. C. Page,	6 00
Dover, Belknap ch. 25; 1st cong. ch. and so. (of wh. from William Woodman to cons. Rev. WILLIAM L. GAGE of Andover, Ms., and Rev. JOHN W. RAY of Goffstown, N. H., H. M., 100;) to cons. JOSHUA BANFIELD an H. M. 20; m. c. 21,91;	246 91
Laconia, Cong. ch. and so. 59,91; unknown, 10;	69 91
Rochester, Cong. ch. and so.	14 04—361 86
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Lempster, R. Ronely,	1 00
Meriden, Cong. ch. and so. 47,25; m. c. and K. U. Acad. 74,62;	121 87—122 87
	1,797 10

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Middlebury, A friend,	5 00
Ripton, A family offering,	30 00—35 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Three friends,	3 00
Lyndon, Cong. ch. m. c.	20 00
McIndoe's Falls, Cong. ch. 30; m. c. 25;	55 60
Peacham, Mrs. L. C. Shedd, to cons. WILLIAM R. SHEDD, of Newbury, Vt., an H. M.	100 00
St. Johnsbury, 1st cong. ch. 23; 2d do. 57,10; South do. 78,36; friends of miss. 150;	308 46
Waterford, Cong. ch. and so.	22 00—5.8 46
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Cong. ch. m. c. 25; Prof. N. G. Clark to cons. Prof. M. H. BUCKHAM an H. M. 50; M. H. Stone, 20;	95 00
Colchester, C. Farrand,	5 00
Hinesburg, Cong. ch. and so. 63,86; m. c. 5,84;	69 70
Underhill, Two friends, 2; North cong. ch. and so. 16,30;	18 30
West Milton, E. Herrick,	10 00—198 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Bakersfield, Cong. ch.	15 00
Enosburg, M. Wright,	8 00
Georgia, Cong. ch. and so. m. c.	10 00
Sheldon, Cong. ch. and so. 21,32; Mrs. F. Wead, 5);	71 32—104 32
Orange co. Aux. So. L. Bacon, Tr.	
Bradford, Cong. ch. and so. 78,81; m. c. 21,27; to cons. JOHNSON HARDY an H. M.	100 08
Chelsea, Cong. ch. and so.	32 00
Corinth, do.	19 00
Newbury, do.	150 00
Randolph, do. 25; West, cong. ch. and so. 25;	50 00
Strafford, Cong. ch. and so.	9 23
Thetford, do. m. c.	19 13
Vershire, do.	7 50
Wells River, do.	10 00
Williamstown, do.	35 20—432 14
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Barton, Cong. ch. m. c.	5 20
Brownington, do.	12 00
Covertry, Cong. ch. m. c. 6; Mrs. S. P. C. 1;	7 00
Derby, Cong. ch. and so.	8 36
Westfield, do.	11 65—44 21
Rutland co. Aux. So. J. Barrett, Tr.	
Fairhaven, Cong. ch. and so. 16,25; C. Reed to cons. Rev. E. CORNELIUS HOOKER an H. M. 50;	66 25
Pawlet, Cong. ch. and so.	25 00
Pittsford, m. c.	28 16
Rutland, Cong. ch. m. c.	15 21
West Rutland, Cong. ch. and so.	29 25—163 87

Washington co. Aux. So. G. W. Scott, Tr.	
Barre, Cong. ch. and so. (of which from A. Nichols, wife and child, 3;) 56,38; m. c. 11,31; I. Wood, 10;	77 69
Montpelier, Cong. ch. ladies, 104,60; m. c. 20,66;	125 26
Northfield, Cong. ch.	30 00
Norwich, Cong. ch. and so. to cons. Rev. S. W. BOARDMAN an H. M.	70 00
Waitsfield, Cong. ch. and so.	45 00
Waterbury, do.	14 66—363 61
Windham co. Aux. So. F. Tyler, Tr.	
Grafton, Cong. ch. and so. 71,63; m. c. 19,53;	91 16
West Westminster, Cong. ch. and so.	12 00—103 15
Windsor co. Aux. So. J. Steele, Tr.	
Gaysville, Cong. ch.	10 60
Sharon, Chester Baxter to cons. Rev. PHILETUS CLARKE an H. M.	50 00
Weathersfield Centre, Cong. ch.	35 44
Windsor, Cong. ch. and so. gent. 55,83; la. 35,73; m. c. 33,57; to cons. Rev. E. H. BYINGTON an H. M.; Luther Clarke, 50;	175 13
Woodstock, Mason Ladd, 20; Henry Dearborn, 5; (cong. ch. and so. 12; ack. in Herald for June as fr. Windsor);	25 00—295 57
A friend,	5 00
B.	105 00
Bennington, 1st cong. ch. wh. cons. Rev. HENRY M. SWIFT an H. M.	50 27—160 27
	2,408 61
Legacies. —Bridport, Phineas Kitchel, by Joseph Kitchel, Ex'r,	223 72
Charlotte, Mrs. Eliza Ufford, by E. H. Wheeler, Ex'r,	50 00
Essex, Nathan Lathrop, by B. B. Butler and A. J. Walkins, Ex'rs,	15 56—289 28
	2,697 89

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Edgartown, Miss C. Coffin,	2 75
Harwich, M. Rogers,	1 00
North Falmouth, Cong. ch. and so. m. c.	20 00—23 75
Berkshire co. Aux. So. H. G. Davis, Tr.	
Lanesboro', Cong. ch. and so. 21; m. c. 14;	35 00
Lee, Cong. ch. and so. gent. 155,97; la. 96,37; m. c. 97,66;	350 00
Lenox, Cong. ch. and so. 94,44, to cons. Rev. GEORGE T. WASHBURN an H. M.; m. c. 39,56;	124 00
North Becket, Cong. ch.	9 38
Pittsfield, 1st cong. ch. and so. 83,12; gent. 251; la. 149;	483 12
Richmond, Cong. ch. and so.	36 00
South Egremont, Cong. ch. and so. 25 00	
Stockbridge, Cong. ch. and so.	76 94
West Stockbridge, Benjamin Cone and Mrs. Charlotte Cone, 250 each,	500 00
Williamstown, 1st cong. ch. and so. 153,30; m. c. 46,70; Williams College, 180,05; m. c. 16,50;	396 55—2,046 93
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 100; do. 40; Mrs A. F. Felt, dec'd, 20; Mrs. M. 15; S. White, 15; Penitent Female Refuge, 12,75; unknown, 3.)	4,910 89
Brookfield Asso. W. Hyde, Tr.	
Holland, W. H.	10 00
North Brookfield, A friend,	5 00
Ware, Mrs. H. Wood, 5; C. A. Gould, 5;	10 00—25 00
Essex co.	
Andover, South ch. and so. m. c. 58,50; a lady, wh. and prev. dona. cons. Mrs. SARAH A. MOOR an H. M. 50; A. 10; So.	

of Inq. 48,30; North, a thank-offering, 1;	167 80	Northampton, 1st cong. ch. m. c. 206,98; Mrs. E. Allen, 3; L. Chapin, for ed. of Jewish females at Constantinople, 10; "E. of N." 50; Edwards cong. ch. m. c. 83,48;	353 46
Salem, Crombie st. ch. to cons. JOSEPH E FISKE and CHARLES H. FABENS H. M. 200; Tab. ch. m. c. 33,52; a friend, 10;	245 52	Plainfield, Cong. ch. m. c.	36 00
Saugus, Cong. ch. and so.	31 07	South Hadley, Josiah Kittredge, to cons. Mrs. SUSAN B. B. KITREDGE an H. M. 100; Mt. Holyoke Sem. teachers and pupils to cons. Miss SARAH A. START, Miss CATHARINE HOPKINS, and Miss LYDIA A. SESSIONS H. M. 333,50; Falls, cong. ch. and so. m. c. 28,50;	462 00
Wenham, Mrs. H. S.	10 00	Southampton, Cong. ch. and so.	41 00
Essex co. North Aux. So. J. Caldwell, Tr.	131 00	Williamsburg, 1st ch.	234 14-1,614 80
Haverhill, West par.	5 00	Middlesex co.	
Ipswich, A friend,	5 00	Ashby, Asa Jaquith,	2 00
Newbury, D. Adams, 15; West, 1st ch. and so. 71,85; 2d par. wh. and prev. dona. cons. JAMES G. TEWKSBURY an H. M. 73,71; 160 56	165 85	Auburdale, Phelps,	3 00
Newburyport, Belleville so. 23,85; m. c. 10; avails of gold ring, 2,85; unknown, 20; Mrs. Z. P. Banister to cons. SUSAN A. R. COWLES, of Ipswich, an H. M. 100;	462 41	Bedford, Trin. cong. ch. to cons. Mrs. R. A. LOOMIS of Littleton an H. M. 137,35; m. c. 39,39;	176 74
Essex co. South Aux. So. C. M. Richardson, Tr.	72 67	Cambridge, Shepard ch. and so.	537 56
Manchester, Cong. ch. and so.	22 35	Cambridgeport, Cong. ch. 73,86; a few friends, 15;	88 86
Gloucester Harbor, Cong. ch. and so.	95 02	East Cambridge, Evan. cong. ch. m. c.	9 01
Franklin co. Aux. So. L. Merriam, Tr.		Lowell, WILLIAM S. SOUTHWORTH, to cons. himself an H. M. 100; Kirk st. church to cons. S. W. STICKNEY an H. M. 100;	200 00
Ashfield, 1st cong. ch. gent. and la. asso. 11,63; m. c. 28,83; 2d cong. ch. 40,90;	81 41	Tewksbury, Cong. ch. and so.	120 00
Conway, Cong. ch. 35; m. c. 37,08; extra dona. 65,01;	137 09	West Cambridge, W. S. F. to cons. himself an H. M.	100 00
Deerfield, Ortho. cong. ch. and so. 20; South Monument, ch. and so. 13; 1st cong. ch. 87,84; T. A. Phelps, 2;	122 84	Woburn, Mrs. Anna Knight,	100 00-1,337 17
East Hawley, Cong. ch. and so.	18 00	Middlesex co. South Conf. of chs. Concord, Evan. cong. ch. 21; m. c. 62,87; A friend, to constitute himself, Mrs. REBECCA P. DAMON, HELEN F. DAMON, WILLIAM J. DAMON, BENJAMIN HARPER DAMON, ANNIE C. DAMON, ELIZABETH M. DAMON, HENRY S. DAMON H. M. 800;	883 87
Erving, Cong. ch. and so.	13 00	Middlesex North and vic. C. Lawrence, Tr. Fitchburg, Calv. cong. ch. m. c. 47 00	
Greenfield, 2d cong. ch. and so.	160 00	Groton, Union ortho. cong. ch. m. c. 43 00	
Shelburne, Cong. ch. and so. gent. 45,97; la. 35,57;	81 54	Leominster, Cong. ch. and so.	16 59-106 59
Sunderland, Cong. ch. and so. to cons. RODOLPHUS D. FISK an H. M.	100 00	Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. Brookline, A friend,	50 00
Warwick, Trin. so.	8 50	East Medway, 1st cong. ch. and so. 50,96; m. c. 12,83;	63 79
Whately, O. Lord,	20 00	North Wrentham, Cong. ch. and so. 12 25	
Hampden co. Aux. So. J. C. Bridgman, Tr.	80 00-682 33	Roxbury, Eliot ch. and so. gent. 125; m. c. 12; deduct error in ack. of June dona. 19,25; Vine st. ch. m. c. 13,04;	130 79-256 83
Chicopee, 1st cong. ch. 64,25; m. c. 47; (Falls,) 2d ch. 76,12; two ladies, 10;	197 37	Old Colony Aux. So. H. Coggeshall, Tr. Cohasset, D. S. Sutton,	10 00
Huntington, 2d cong. ch. 31,14; m. c. 13,86;	45 00	Fairhaven, Cong. ch. and so.	247 76
Longmeadow, Cong. ch. la. benev. so. wh. and prev. dona. cons. Dr. THOMAS L. CHAPMAN an H. M. 58,75; m. c. 39;	97 75	Mattapoisett, do.	10 00-267 76
Monson, Cong. ch. and so. 250,02; m. c. 59,14; Rev. D. N. Coburn, 10;	319 16	Palestine Miss. So. E. Alden, Tr. Bridgewater, Scotland ch.	20 00
Springfield, 1st ch. 55,50; m. c. 131,07; wh. and prev. dona. cons. JOHN R. HIXON, LUTHER BLISS, Jr., Mrs. HENRY FULLER and Mrs. S. W. AVERY H. M.; North ch. m. c. 230,52; Mrs. M. C. Bemis, 20; Olivet ch. 30; G. and C. M. 1,000; a friend, 50;	1,517 09	North Weymouth, 1st cong. ch. and so.	35 50
Westfield, 1st ch. and so. 130; m. c. 50; 2d ch. 54; m. c. 96,14; to cons. HENRY HOOKER an H. M.; "India Circle" for Mrs. Ballantine's sch. 50;	380 14	South Abington, Spencer Vining to cons. SPENCER VINING, Jr. an H. M.	100 00
West Springfield, 1st cong. ch. 179,28; m. c. 25,03; wh. and prev. dona. cons. Rev. T. H. HAWKS, EDWARD PARSONS, and ELISHA ELDRIDGE H. M.	204 33-2,760 84	South Weymouth, Mrs. R. Rogers,	5 60-160 50
Hampshire co. Aux. So. S. W. Hopkins, Tr.		Pilgrim Aux. So. Carver, Cong. ch.	1 00
Amherst, College ch. 95,32; L. S. 5; Faculty and Students of Amherst coll. 80,50;	180 82	Kingston, 2d Cong. ch. and so.	22 00-23 00
Cumington, 1st cong. ch. and so. 3; Village ch. 23,70;	26 70	Taunton and vic. aux. so. Attleboro', 1st cong. ch.	7 55
Easthampton, 1st ch. m. c.	60 85	Worcester co. North Aux. So. C. Sanderson, Tr. South Royalston, Cong. ch. m. c.	4 50
Granby, La. miss. so.	52 00	Worcester co. Central Asso. W. R. Hooper, Tr. Berlin, Cong. ch. m. c.	31 00
Hatfield, Cong. ch. and so.	66 50	Leicester, M. S. M.	4 00
Hadley, 1st cong. ch. 72,12; young converts, 3;	75 12	Webster, Cong. ch. and so.	131 20
Haydenville, Cong. ch.	26 21	Worcester, Anonymous,	1,00 00-1,169 20
		Worcester South conf. of chs. W. C. Capron, Tr. Blackstone, Cong. ch. and so.	64 13
		Northbridge, A friend,	1 00
		Sutton, A friend,	10 00
		Whitinsville, Cong. ch. m. c.	333 75-408 88

A Friend, to cons. Rev. A. B. ROB- BINS of Muscatine, Iowa, an H. M. 50; a foreign missionary in this country, 25; unknown, 20;	95 00
Chelsea, Winnisimmet church, m. c. 27,51; Broadway ch. to cons. AZEL AMES an H. M. 100; Rev. J. A. Copp, 2; a friend, 25;	172 51
Molmes' Hole, Cong. ch. and so.	10 60—277 51

17,979 83

Legacies.—Shelburne, Miss Sarah B. Fur-
bush, 100. Sturbridge, Nathaniel Walker,
by Geo. Davis, adm'r, (1,000 prev. rec.)
114; Whitinsville, Ezra W. Fletcher, by
P. W. Dudley, ex'r, 500;

714 00

18,693 83

RHODE ISLAND.

Bristol, A friend of missions,	5 00
Tiverton, Cong. ch. and so.	40 75
Westerly, do.	15 60
Unknown,	35 00—96 35

CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.	
Darien, Mrs. W. Whitney,	3 00
Long Ridge, 4; L. Scofield, 6;	10 00—13 00

Fairfield co. East Aux. So.	
Bridgeport, 1st cong. ch. a thank- offering, 128,86; Beneficent So. 72,23;	201 09

Danbury, Mrs. Aaron Seeley,	10 00
Trumbull, Cong. ch. and so.	9 00—230 09

Hartford co. Aux. So. A. G. Hammond, Tr.	
East Granby, Cong. ch.	24 00

East Hartford, Cong. ch. gent. to cons. WILLIAM HAMNER an H. M. 168,75; Ia. 72,42; m. c. 40,75;	281 92
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Farmington, X. Y. wh. with prev. dona. to cons. JULIUS GAY an H. M.	50 00
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Glastenbury, Cong. ch.	100 00
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Hartford, Centre ch. m. c. 9,05; a lady, 5; George Ripley, wh. with prev. dona. cons. MARY E. RIP- LEY an H. M. 75; Rev. H. Hook- er, 5;	94 05
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West Hartland, Cong. ch.	9 00
Windsor, do.	25 79—584 76

Hartford co. South Aux. So. H. S. Ward, Tr.	
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Middletown, 1st so. a friend, 50; a friend, 70; a friend, 10; a lady, a thank-offering for the restored health of a little boy, 50;	180 00
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Southington, I. C. F.	5 00
Wethersfield, W. S. C.	5 00—190 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bridgewater,	10 00

Goshen, Cong. ch.	40 00
Litchfield,	5 00

Milton,	15 00
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New Hartford, Cong. ch. (of wh. from Eliza L. Brown for Anna E. Martin, of Ceylon, 12;)	61 00
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New Preston, Hill Cong. ch.	21 20
Torrington,	26 15

Winchester, Centre, F. H.	5 00—183 35
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Middlesex Asso. E. Southworth, Tr.	
Essex, Cong. ch. m. c.	40 00

Lyme, Grassy Hill Cong. ch.	39 34
Old Saybrook, Phebe Lord,	10 00—89 34

New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, North ch. m. c. 18,09;	

United m. c. 13,85; Davenport chapel, m. c. 2,76; South ch. m. c. 9,30; 3d ch. m. c. 105,00; Centre ch. Mrs. A. N. S. 5; officers and students of Yale coll. 900; a friend, 3; a friend, 5;	
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Prof. E. E. Salisbury, 50; a friend, 50; unknown, 5;	1,167 80
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New Haven co. West Conso. A. Townsend, Tr.	
Bethany,	35 00

Orange, E. C. Pruden,	3 00
Seymour, Cong. ch. and so.	6 00

Waterbury, 1st cong. ch. and so. 19,17; m. c. 29,54; 2d cong. ch. m. c. 17,90; S. W. 5;	71 61—115 61
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New Haven co. East Aux. So. F. T. Jarman, Tr.	
Branford, Rev. T. P. Gillett,	25 00
Clinton, Rev. L. G.	3 60
East Haven, A friend,	5 00
Madison, Cong. ch. to cons. BALD- WIN HART an H. M.	125 00
North Branford, Friends of mis- sions,	120 00
North Haven, Rev. O. C.	10 00—288 00

New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.	
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Bozrah, La. asso.	18 50
East Lyme, Cong. ch. and so.	20 00

Franklin, do.	33 80
Lebanon, Exeter so.	14 63

Montville, Mohegan so. m. c.	28 82
Mystic Bridge, A special dona.	32 24

New London, 1st ch. and so. an extra dona. 270; a friend, 10; 2d cong. ch. and so. to cons. HENRY C. SMITH an H. M. 215; a thank-offering, 1; m. c. 92,85;	588 85
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Norwich, 1st so. 33,79; 2d so. (of wh. from Mrs. H. P. Williams, to cons. GEORGE PERKINS an H. M. 160; L. F. S. Foster for the support of a scholar at Cey- lon, 20); 436,99; Broadway ch. 43,92; gent. (of wh. from W. A. Buckingham to cons. CALVIN G. CHILD an H. M. 100);	674 70
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Stonington, 2d cong. ch. m. c.	15 00—1,426 54
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Tolland co. Aux. So. E. B. Preston, Tr.	
Columbia, Cong. ch. m. c.	19 00

Willington, Cong. ch. and so. 50,73; Rev. Charles Bentley, 30;	80 73
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Windham co. Aux. So. G. Danielson, Tr.	
Eastford, La. miss. asso.	32 18—99 73

Hampton, Cong. ch. and so.	44 69
Putnam, Village ch.	38 00

Thompson, A friend, to cons. Rev. JOSEPH P. BIXBY an H. M.	50 60
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Willimantic, Cong. ch. m. c.	31 36—196 23
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	4,574 45
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A friend,	105 00
R. E.	10 00—115 00

	4,680 45
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NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Geneva, Cong. ch. m. c.	17 93

Skaneateles, Pres. ch.	50 00—67 93
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Geneva and vic. Aux. So. G. P. Mowry, Agent.	
Addison, Pres. ch. 22,50; m. c. 25,43;	47 93

Bainbridge and Nineveh pres. ch.	25 00
Burdette, Pres. ch.	13 00

Chenango Forks, m. c.	20 32
Courtlaville, Pres. ch.	70 00

Coventry, Pres. ch. 48; m. c. 15;	
G. D. Phillips & Sons, 50; W. D. P. 3;	116 00

Geneva, Fem. miss. so. 48; G. P. M. 20; W. H. S. 12;	80 00
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Greene, Pres. ch.	17 83
Hector, do.	15 00

Lisle, do.	29 00
Livonia, do.	17 00

Norwich, Cong. ch. wh. and prev. dona. cons. LEWIS KINGSLEY an H. M. 65,20; Isaac Foote, 20; Warren Newton to cons. Mrs. LYDIA W. NEWTON an H. M. 100;	185 20
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Penn Yan, Pres. ch.	29 56
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Preston, Mr. and Mrs. K. 5; Mrs. L. P. 3; Mr. and Mrs. W. P. 10;	18 00
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Sackett's Harbor, Pres. ch.	30 00
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Sherburne, Pres. ch. 81,01; fem. miss. so. 12; J. Pratt, 5; Wil- liam Newton to cons. WILLIAM B. NEWTON an H. M. 100;	198 01
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Whitney's Point, Pres. ch. 38,43; m. c. 13,37; fem. miss. so. 10,20;	62 00
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Windsor, Pres. ch.	2 25—976 10
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Monroe co. and vic. E. Ely, Agent.	
Rochester, 1st Pres. ch. 67,68; Plymouth, ch. 25;	102 63

By William Alling, Agent.	
Mendon, D. E. Colby,	1 00
Rochester, Central pres. ch. m. c.	64 85—65 85
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Isaac N. Judson, 25; North	
pres. ch. 218,40; W. E. Dodge, 550;	
W. A. Ransom, 75; A. L. E. 100; Z.	
S. Ely, 500; John Slade, 150; 11th	
pres. ch. to cons. Rev. CHARLES F.	
WINSHIP, of Princeton, Ill. an H. M.	
166,70; P. Perit, 150; A. A. Lewis,	
of Brooklyn to cons. Mrs. MARY ANN	
LEWIS an H. M. 100; Mrs. S. Butler,	
25;)	2,663 99
Oneida co. Aux. So. J. Dana, Tr.	
Utica, 1st pres. ch. m. c.	9 37
Westernville, Pres. ch.	19 00
Whitesborough, do.	43 25—71 62
Otsego co. Aux. So. D. H. Little, Tr.	
Cherry Valley, Charles Wadsworth,	10 80
Springfield, Pres. ch. 25; Mrs.	
Polly Dean and family to cons.	
ALBERT COTES an H. M. 100;	
Albert Cotes, 10;	135 60—145 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Gouverneur, Special effort, 60,57; a	
thank-offering from a young lady, 25;	85 57
By W. B. Sprague, Jr. Agent.	
Albany, 2d pres. ch. in part, (of	
wh. fr. George C. Treadwell to	
cons. GEORGE H. TREAD-	
WELL, JULIA TREADWELL, E.	
PRENTICE TREADWELL, EM-	
MA TREADWELL, and HOWARD	
TREADWELL H. M. 500; Edwin	
D. Morgan to cons. LOCKWOOD	
L. DOTY an H. M. 100; THOMAS	
W. OLCOTT to cons. himself an	
H. M. 100;)	1,051 71
Johnstown, J. P. Fisher, 25; Dun-	
can McGregor, 10;	35 00—1,086 71
Washington co. Aux. So. A. Eldredge, Tr.	
Salem, Pres. ch.	62 78
Whitehall, do.	247 14—309 92
	5,575 37
Albany, 1st cong. ch. m. c. 71,58;	
Rev. Daniel Dyer, 15;	86 58
Amenia, Pres. ch.	13 00
Amsterdam, Rev. A. L. Chapin and	
wife, 10; a student, 2;	12 00
Arkport,	3 00
Aurora, Pres. ch. m. c. 60; a mis-	
sionary's son, 10;	70 00
Binghamton, 1st cong. ch. 100; pres.	
ch. (of wh. fr. Oliver Ely, to ed.	
Louisa Ely, Ceylon, 20;) 218,04;	
Rev. Peter Lockwood and wife, 25;	
C. McKinney, 10; Catharine McKin-	
ney, 5; C. Ely, 5; M. W. Ely,	
2,50; S. M. Ely, 2,50;	368 64
Boonville, Pres. ch. to cons. Rev. W.	
HENRY MCGIFFERTS an H. M.	
81,25; M. C. 10;	91 25
Buffalo, Mrs. L. B. Stocking,	25 00
Burns,	3 00
Catskill, Pres. ch.	225 00
Cazenovia, G. S. Boardman,	50 00
Circleville, Pres. ch.	15 00
Cleveland, A few friends,	8 00
Courtlandville, A friend of missions,	4 00
Cutchoque, Pres. ch.	25 00
Danby, Cent so.	10 00
Denton, Pres. ch.	22 00
East Bloomfield, Josiah Porter,	100 48
Florida, Pres. ch.	50 00
Franklin, do.	38 50
Gloversville, Cong. ch. (of wh. fr.	
Uriah M. Place to cons. Mrs. AN-	
NETTE PLACE an H. M. 100; H.	
Parsons, 25; C. Mills, 15,20;)	165 20
Geneseo, 1st pres. ch.	30 00
Greenport, Cong. ch. extra coll.	25 00
Hillsdale, Pres. ch.	7 60
Homer, J. M. Schermerhorn,	160 00
Irvington, Pres. ch.	400 00
Ithaca, do.	100 60
Jordan, do.	7 25

Kinderhook, Addie and Pamela	
Graves,	20 00
Lewis, R. Morse,	5 00
Menina, Pres. ch.	45 00
Marbletown, A friend,	5 00
Montgomery, Pres. ch.	106 00
Newburgh, A friend of missions,	10 00
New Rochelle, Pres. ch.	55 00
New York, Rev. Isaac Briggs to	
cons. CHARLES M. BRIGGS, of	
Framingham, Mass. an H. M.	100 00
North East, Cong. ch.	8 00
North Pitcher, do.	10 00
Northville, do.	25 00
Oswego, do. 146,32; a thank-offer-	
ing for God's mercy in sickness,	
20;	166 32
Otisco, A friend, a tenth,	2 00
Panama, Pres. ch.	5 00
Parishville, Cong. ch.	35 00
Peekskill, 2d pres. ch.	20 00
Perry Centre, Cong. ch. m. c.	14 60
Port Jervis, Pres. ch. m. c.	13 00
Portville, Pres. ch. (of wh. from	
Henry Dusenbury to cons. Rev.	
ISAAC G. OGDEN an H. M. 50;)	82 85
Rodman, Rev. Q. Blakely and wife,	2 00
Schaghticoke, Pres. ch. and so.	150 00
Schodack Landing, John Guffin,	20 00
Shelter Island, Pres. ch.	20 00
Sidney Centre, Cong. ch.	1 51
Spencertown, Isaac Dean,	20 00
Springfield, Rev. S. I. Tracy,	50 00
Sweden, Pres. ch.	10 00
Utica, Unknown,	1 00
Valatie, Pres. ch.	43 62—3,101 40
	8,676 77
Legacies.—A friend,	
Evans, Elisha Catlin, by Rev. A.	10,000 00
Wright,	100 00
Perrington, Julia Ann Benedict,	
by Lewis Benedict, Ex'r,	21 50
	—10,124 50
	18,891 27

NEW JERSEY.

Caldwell, Pres. ch.	173 69
Cranesville, Pres. ch. 22,22; Rev. H.	
Reed, for Ahmednuggur, 50;	72 22
Dover, Pres. ch. (of wh. from I. L.	
Allen, to constitute MARIA LOUISE	
ALLEN an H. M. 100;)	240 00
Elizabeth, 3d pres. ch. 43; 2d pres.	
ch. 276,61;	319 61
Hoboken, 1st pres. ch.	26 29
Jersey City, Rev. Mr. Lusk,	2 00
Mendham, Pres. ch.	110 00
Middletown, 1st pres. ch.	28 00
Morristown, B. O. Canfield and wife,	
wh. and prev. dona. cons. JOHN	
DODD CANFIELD an H. M.	50 00
Newark, 1st pres. ch. a friend, a	
special dona. 20; m. c. 100; Rose-	
ville pres. ch. 70;	190 00
Orange, 2d pres. ch. ladies, for Miss	
Tenney of Tocat,	50 00
Troy, La. benev. so.	29 00
West Hoboken, Pres. ch.	27 53—1,318 27

PENNSYLVANIA.

By Samuel Work, Agent.	
Harrisburg, 1st pres. church m. c.	
14,13; Mrs. J. A. B. 5; J. R. 10;	29 13
New Milford, Pres. ch.	10 00
Philadelphia, Calvary ch. in part,	
483; Pine st. ch. 293; Maptua,	
pres. ch. 47; a friend, 5; 1st	
pres. ch. 60;	888 00
Reading, Pres. ch.	70 75
West Nantmeal, Pres. ch.	23 50—1,021 38
East Mill Creek, Pres. ch.	10 00
Harbor Creek, do.	15 00
Montrose, do.	23 00
Pompton and Waymart,	10 00
Springfield, Pres. ch.	12 00—70 00
	1,091 38

DELAWARE.

By Samuel Work, Agent.	
Milford, Pres. ch.	6 08
Mispillion, do.	5 53
Wilmington, Hanover st. ch.	74 75—86 36

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. m. c.	82,41;
D. W. Hall, 50;	132 41

MARYLAND.

Baltimore, German Ref. ch. Rev.	
Elias Heiner, Tr.	550 00
Tracy's Landing, C. D. A.	5 00—555 00

OHIO.

By Rev. S. G. Clark.	
Bath,	4 45
Bowling Green,	9 25
Brooklyn, Rev. S. G. Clark,	15 00
Chatham,	15 00
Eagleville,	41
Fitchville,	9 00
Huntington, Rev. A. R. Clark,	37 00
Lyme, 24,19; G. Goodrich for Ar-	
menian mission, 3;	27 19
Oleana,	19 60
Peru,	25 00
Richfield, 6,10; Rev. H. Smith, 1;	
Rev. J. Shailer, 1;	8 10
Streetsborough,	3 30
Wayne, 14; S. Jones, 10;	24 00
West Mile Grove,	3 07
Windham, Rev. H. Bingham and	
family,	10 00—209 77
By G. L. Weed, Tr.	
Cincinnati, 1st ortho. cong. ch. to	
cons. EDMUND A. TRUAX and	
ROSWELL M. WHITE an H. M.	
200; 2d pres. ch. 20; 3d pres.	
ch. m. c. 10; G. Y. Roots, 50;	
Rev. C. E. Babb, 10;	290 00
Columbus, 2d pres. ch. 10; B.	
Talbot, a thank-offering, 10;	20 00
Delaware, 2d pres. ch.	50 00
Dayton, 3d pres. ch. m. c.	33 70
Georgetown, do.	2 09
Harmar, Cong. ch.	43 27
Jersey, G. Barkley, 50c; E. B.	
Pierson, 5; m. c. 11,27; a friend,	19 23
Marysville, 2d pres. ch. m. c. and	
coll.	9 15
Newark, Pres. ch. 91,75; m. c.	
8,51;	103 23
New Carlisle, Honey Creek ch.	21 25
Oxford, Western Fem. sem. teach-	
ers and pupils, to cons. Miss	
ADELIA WALKER an H. M.	145 77
Portsmouth, 1st pres. ch. and coll.	167 25
Walnut Hills, Lane sem. m. c.	9 18
	914 06
Ded. disc.	7 21—936 85
Bloomville, Pres. ch. 15,56; less ex.	
20c.;	15 36
Canton, Pres. ch. special coll	35 00
Cleveland, Miss. So. Fem. Sem. for	
the China mission,	6 75
Elyria, 1st pres. ch.	12 00
Hudson, Western Res. Coll. 13,47;	
Rev. C. Pitkin, 10; A. B. 10;	33 47
Melmore, Pres. ch.	7 64
Monroeville, 8,10; m. c. 11,84; Henry	
Willard, 5,06;	25 00
Oberlin, Henry Viets,	50 60
Worthington, R. Comstock, 3; Mrs.	
N. Comstock, 2;	5 00—190 22
	1,306 84

INDIANA.

By G. L. Weed, Tr.	
Columbus, Pres. ch. R. Griffith,	5 00
Crawfordsville, Centre pres. ch.	
m. c.	58 00
Greencastle, Pres. ch.	25 00

New Albany, 2d pres. ch. 368,40;	
3d pres. ch. 50;	418 40
Rockville, M. H. Cheadle,	2 00
Terre Haute, Baldwin pres. ch.	
77,61; fem. coll. 9;	86 61—595 01
Crawfordsville, Mrs. Francis Homes,	10 00
Indianapolis, 2d pres. ch. (of wh. fr.	
William S. Hubbard to cons. Mrs.	
MARY M. HUBBARD an H. M.	
100;)	253 36
La Porte, 2d pres. ch.	103 39
Mishawaka, Pres. ch. m. c.	8 00—374 75
	969 76

ILLINOIS.

By G. L. Weed, Tr.	
Monticello, Pres. ch.	50 00
Rushville, do. 28,45; Miss C. H.	
L. Brown, 5; Rev. S. E. W. 6;	39 45—89 45
By Rev. C. Clark.	
Mendota, Pres. ch. for India missions,	2 32
	91 77
Carlinville, Pres. ch.	10 00
Chicago, 2d do. 225; Westminster	
ch. 10;	235 00
Gilbert, E. Gilbert,	10 00
Jacksonville, 1st pres. ch. 280; m. c.	
110;	390 03
Metamora, O. W.	1 00
Mount Sterling, N. S. pres. ch.	21 00
Persifer, S. S. M.	3 00
Pittsfield, Cong. ch.	35 00
Princeton, H. L. and H. C. K. 1; a	
friend, 1,80;	2 80
Quincy, H. H. S.	1 03
Waukegan, m. c.	16 00
Waverly, A friend,	25 00
Wethersheld, W. F. Vaill,	5 00—751 80
	816 57

MICHIGAN.

Adams, Cong. ch.	5)
Bunker Hill, Pres. ch.	5 00
Cassopolis, Pres. ch. coll. and m. c.	
9; Myra King, 5; Mrs. L. R. Tay-	
lor, 2;	16 00
Clinton, Cong. ch.	13 00
Detroit, Fort st. pres. ch.	254 83
Franklin, Cong. ch. and so. 1,15;	
Rev. J. Marsh, 5;	6 15
Hillsdale, Pres. ch. m. c.	16 00
Homer, Pres. ch.	15 00
Milford, United cong. and pres. chs.	40 00
Monroe, Pres. ch.	51 45
Negaunee, E. C. Hungerford,	25 00
Saline, S. C. J.	1 00
Sturgis, Pres. ch. 10; Mrs. M. C. 1;	11 00
Wheatland, Cong. ch.	3 50—461 43

WISCONSIN.

By Rev. C. Clark.	
Appleton, Cong. ch. m. c. 20,38;	
avails of a breast-pin, 1,75;	22 13
Beloit, 1st pres. ch.	31 15
Ripton, Cong. ch.	11 45—64 62
Beloit, P. B. Spaulding,	10 00
Geneva, Pres. ch.	18 00
Green Bay, do. m. c.	50 00
Johnstown, A gentleman,	20 00
Milton, Cong. ch. m. c.	5 00
Neenah, Cong. ch.	8 00
Oconomowoc, Rev. T. Williston,	10 00
Platteville, Cong. ch. m. c.	27 12
Whitewater, Cong. ch.	22 67
Wisconsin, H. A. M. a bal.	80—171 59
	236 22

IOWA.

By Rev. Calvin Clark.	
Dubuque, 2d pres. ch. m. c.	49 50
Lyons, Pres. ch. m. c.	12 00—61 50
Davenport, Cong. ch. m. c.	50 00
Dubuque, Pres. ch.	12 61
Keokuk, 1st cong. ch.	84 47

Knoxville, Cong. ch.	10 00
Lyons, G. R. Moore,	1 00
Wayne, G. Martin, 1,50; E. A. Smith, 1,50;	3 00—161 29
	<u>222 59</u>

MINNESOTA.

Fairbault, Cong. ch. and so.	50 00
Shakopee, Rev. S. W. Pond,	10 00—60 00

OREGON.

Albany, Cong. ch.	14 00
Forest Grove, Cong. ch. m. c.	18 50
Oregon City, Cong. ch.	6 00—38 50

MISSOURI.

By G. L. Weed.	
St. Louis, 1st pres. ch. in part,	225;
Trin. cong. ch. 90;	315 00
Springfield, J. A. Renshaw,	10 00
St. Louis, Union pres. ch. m. c.	30 00—40 00
	<u>355 00</u>

KENTUCKY.

Bowling Green, Mrs. M. K. Jones,	10 00
Princeton, Rev. H. W. Pierson,	5 00—15 00

GEORGIA.

Bryne Co. A friend,	100 00
Decatur, L. Willard,	10 00—110 00

ALABAMA.

Gainesville, D. M. Russell,	100 00
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IN FOREIGN LANDS AND MISSIONARY STATIONS.

Amanzimtoté, Zulu, m. c.	105 71
Bennington, Choc. na.	45 00
Ceylon, India,	12 00
Constantinople, Turkey, Rev. Isaac G. Bliss,	30 00
Danville, Can. East, Cong. ch.	11 10
Doaksville, Choc. na. m. c.	56 73
Hazlewood, Dakota Mission, sab. coll. 7,29; m. c. 4;	11 29
London, England, Peter Cathew,	244 44
Lower Cattaraugus Mission, m. c.	3 96
Oak Grove, Min. Friends,	15 00
Payutazee, Min. T. S. Williams and family,	15 00
Park Hill, Chero. na. m. c.	39 80
Six Town, Choc. na.	25 35
St. Stephen, N. B. Cong. ch. la. sewing circle, 31,50; m. c. 60,74;	92 24
Tripoli, Syria, Rev. J. L. Lyons, 25; A. Yanni, 3,63; a friend, 1,37;	30 00
Yakni Okchaya, Choc. na. m. c.	44 50
	<u>782 12</u>

Legacies.—Ceylon, Jaffna, Rev. G. H. Athorpp,	25 20
	<u>807 32</u>

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$110 60
NEW HAMPSHIRE,	56 75
VERMONT,	74 71
MASSACHUSETTS,	76 01
CONNECTICUT,	113 70
NEW YORK,	166 85
PENNSYLVANIA,	455 30
OHIO,	4 58
MICHIGAN,	29 00
ILLINOIS,	61 20
WISCONSIN,	7 00
IOWA,	12 00
NORTH CAROLINA,	5 00
OREGON,	50
IN FOREIGN LANDS,	27 12
	<u>\$1,200 35</u>

Donations received in July,	47,159 49
Legacies,	11,152 98
	<u>\$58,312 47</u>

Total receipts for July, (including \$1,706 33 for debt,)	\$60,018 80
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62 TOTAL from August 1st to July 30th,	\$313,767 48
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Total received for the Debt,	12,792 93
	<u>\$326,560 41</u>

THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN JULY.

MAINE.—Bath, Rev. Dr. Ellingwood, 10; Buxton Centre, Rev. G. W. Cressey, 6,58; G. R. 1; Hallowell, a friend, 3;	20 58
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NEW HAMPSHIRE.—Canaan, G. 3; Exeter, Rev. Asa Mann, 15; Milford, cong. ch. 3;	21 00
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VERMONT.—Chester, H. P. H. 1; Mrs. Abigail Onion, 1; Fairhaven, three cheerful givers, 2; C. Reed, 50; Gaysville, cong. ch. 5; Newbury, FREEMAN KEYS, wh. and other dona. cons. him an H. M. 50; Royalton, H. M. Lyman, 5; Randolph, Mrs. L. W. 3; St. Albans, a friend, 20; Waterbury, cong. ch. 23;	170 00
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MASSACHUSETTS.—Amherst, College ch. sophomore class, 27; freshman class, 31; a student, 1; unknown, 5; Boston, Mrs. M. L. Abbe, 75; a friend, 50; a friend, 10; a friend, 2; H. B. H. 100; unknown, 5; Braintree, a few friends in Dr. Storrs's ch. 21,50; Dalton, H. A. Chamberlin, 10; Dorchester, James Clap, wh. and prev. dona. cons. WILLIAM V. ALDEN an H. M. 50; East Hawley, a friend, 1; Fitchburg, friends, 5; Hawley, self-denial, 1; Northampton, Mrs. W. 1; North Middleboro', A. Perkins, 2,25; Rockport, four members of the 1st cong. ch. 12; Roxbury, a friend, 5; Salem, Tab. ch. indiv. 17,50; South Deerfield, 10; South Danvers, cong. ch. and so. 134; Springfield, 1st cong. ch. young converts, 35,50; Topsfield, extra contribution, 16; Townsend, a friend of missions, 1; Uxbridge, evan. cong. ch. to cons. SAMUEL MILLS CAPRON an H. M. 100; Ware, Orrin Sage, 400; Windsor, friends of missions, 2; unknown, 10;	1,140 75
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CONNECTICUT.—Hartford, Seth Terry, wh. cons. ROWLAND SWIFT and PETER D. STILLMAN H. M. 200; Centre ch. a class of young ladies and their teachers, 5; Susan Clark's class, 5; Milton, 3; Mansfield Centre, P. Barrows, 10; Middletown, J. T. 2; New Haven, J. and M. Lane, 2; Plymouth, X. X. 5; Salisbury, Rev. J. Lee and wife, 4; unknown, 10;	246 00
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NEW YORK.—Amsterdam, Rev. A. L. C. and wife, 2; Brooklyn, Armstrong, juv. miss. asso. 3; Constable, a friend, 2; Otisco, a mother, 2; Penn Yan, pres. ch. five converts, 5; Poughkeepsie, L. M. S. 10; Somers, T. B. Foster, 10;	34 00
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OHIO.—Farmington, W. F. Milliken, 13; Delaware, 2d pres. ch. 21; unknown, 5;	39 00
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ILLINOIS.—Galva, E. S. Ayers, 10; Morris, Rev. E. B. Turner, 5; G. E. P. 1; A. B. 1; others, 8;	25 00
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MINNESOTA.—Fairbault, J. D. S.	10 00
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Previously acknowledged,	1,706 33
	<u>11,086 60</u>

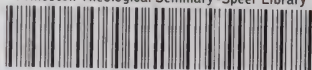
12,792 93

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